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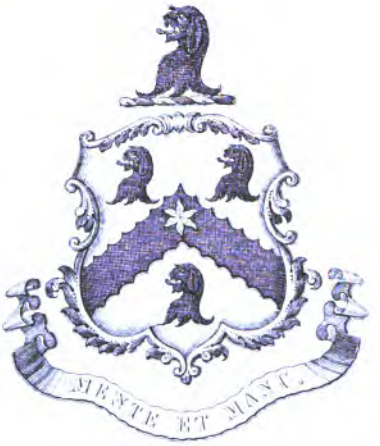

FREDERICK HALL. M.R.C.S.

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CAR. I. TABORIS.

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THE

ETYMOLOGICAL COMPENDIUM,

OR, PORTFOLIO OF

ORIGINS AND INVENTIONS;

RELATING TO

LANGUAGE, LITERATURE, AND GOVERNMENT;
ARCHITECTURE AND SCULPTURE;
DRAMA, MUSIC, PAINTING, AND SCIENTIFIC DISCOVERIES;
ARTICLES OF DRESS, &c.
TITLES, DIGNITIES, &c.;
NAMES, TRADES, PROFESSIONS;
PARLIAMENT, LAWS, &c.;
UNIVERSITIES AND RELIGIOUS SECTS;
EPITHETS AND PHRASES;
REMARKABLE CUSTOMS;
GAMES, FIELD SPORTS;
SEASONS, MONTHS, AND DAYS OF THE WEEK;
REMARKABLE LOCALITIES, &c. &c.

BY WILLIAM PULLEYN.

THE THIRD EDITION, REVISED AND IMPROVED,

BY MERTON A. THOMS.

LONDON:
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INTRODUCTION.

To collect into a focus a series of Origins and Etymologies that lay scattered through various publications, ancient and modern,—to place within the reach *of all* what hitherto could only be procured by *the few*,—to instruct the rising generation,—to amuse the curious of all ages,—and to save trouble to the antiquary, a mass of interesting and instructive matter has been concentrated within the small compass of this volume; and which the Compiler unhesitatingly submits to the public, with the conviction, that should it be found below their praise, it will, nevertheless, remain undeserving of their censure.

PREFACE TO THE THIRD EDITION.

THE title-page of this volume explains with sufficient distinctness the object with which it was originally undertaken. This was to collect into one body notices of the most remarkable Origins, Inventions, Localities, Titles, Dignities, Etymologies, Epithets, and Colloquial Phrases, &c.; and to give such accounts of them as were to be found in the best writers on these different subjects.

That such a Compendium of Amusing Knowledge was wanted, has been proved by the sale of two large editions. A Third being now called for, advantage has been taken of that circumstance to correct those numerous trifling errors which were scarcely to be avoided in the first impressions of a work consisting of so vast a number of minute facts and dates; and although it cannot be hoped that the present edition is entirely free from such small blemishes, it is believed that, by the correction of many of them, and by the addition of much new and interesting matter, it appears with increased claims to the favourable consideration of the Public.

In my endeavours to give the work this improved character, I have been greatly assisted by my Father, Mr. WILLIAM J. THOMS, and by Mr. YEOWELL; and among the most pleasant parts of my task is making this public acknowledgment of their kind and valuable assistance.

MERTON A. THOMS.

25, HOLYWELL STREET, MILLBANK,
1853.

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THE

ETYMOLOGICAL COMPENDIUM.

ORIGIN AND PROGRESS OF LANGUAGE, LITERATURE, ARCHITECTURE, PAINTING, SCULPTURE, MUSIC, ENGRAVING, GOVERNMENT, &c.

ORIGIN OF LANGUAGE.

If we suppose, says BLAIR, a period before any words were invented or known, it is clear that men could have no other method of communicating to others what they felt, than by the cries of passion, accompanied with such motions and gestures as were further expressive of passion; for these are the only signs which Nature teaches to all men, and which are understood by all.

One who saw another going into a place where he himself had been frightened, or exposed to danger, and who sought to warn his neighbour of that danger, could contrive no other way of doing so, than by uttering those cries, and making those gestures, which are the signs of fear; just as two men at this day, would endeavour to make themselves understood by each other, who should be thrown together on a desolate island, ignorant of each other's language. Those exclamations, therefore, which by grammarians are called *interjections*, uttered in a strong and impassioned manner, were beyond doubt the first elements or beginning of speech.

Interjections would be followed by names of objects, or *nouns;* these by names of actions, or *verbs;* these by qualities of nouns and actions, as *adjectives* and *adverbs;* and these would be successively followed by *prepositions, pronouns, articles,* and *conjunctions.*

When more enlarged communication became necessary, and names began to be assigned to objects, in what manner can we suppose men to have proceeded in this assignation of names, or invention of words? Undoubtedly, by imitating as much as they could the nature of the object which they named, by the

sound of the name which they gave to it. Whenever objects were to be named, in which sound, noise, or motion, were concerned, the imitation by words was abundantly obvious. Nothing was more natural than to imitate by the sound of the voice, the quality of the sound or noise which any external object made, and to form its name accordingly. Thus in all language we find a multitude of words that are evidently constructed upon this principle. A certain bird is termed a *cuckoo*, from the sound which it emits; when one sort of *wind* is said to *whistle*, and another to *roar;* when a *serpent* is said to *hiss*, a *fly* to *buzz*, and falling *timber* to *crash;* when a *stream* is said to *flow*, and *hail* to *rattle;* the analogy between the *word* and the *thing* signified is plainly discernible.

ENGLISH LANGUAGE.

The English language, or rather, the ancient language of Britain, says the Encyclopedist, or Circle of the Sciences, is generally allowed to have been the same with the Gaulic, or French, (this island, in all probability, having been first peopled from Gallia,) as both Cæsar and Tacitus affirm, and prove by many strong and conclusive arguments, as by their religion, manners, customs, and the nearness of their situation. But now we have very small remains of the ancient British tongue, except in Wales, the Islands and Highlands of Scotland, part of Ireland, and some provinces of France; which will not appear strange, when the following historical events, elucidating the rise and progress of the English language, are taken into consideration.

Julius Cæsar, some time before the birth of our Saviour, made a descent upon Britain, though he may be said rather to have discovered than conquered it;* but about the year of Christ forty-five, in the time of Claudius, Aulus Plautius was sent over with some Roman forces, by whom two kings of the Britons, Codigunus and Caractacus, were both overcome in battle; whereupon a Roman colony was planted at Malden, in Essex, and the southern parts of the island were reduced to the form of a Roman province; after that, the island was conquered as far North as the Firths of Dumbarton and Edinburgh, by Agricola, in the time of Domitian; whereupon a great number of the Britons, in the conquered part of the island, retired to the West part, called Wales, carrying their language with them.

The greatest part of Britain being thus become a Roman province, the Roman legions, who resided in Britain for above 200 years, undoubtedly disseminated the Latin tongue; and the

* It has been proved by astronomical demonstration, that Cæsar arrived for the first time in front of the cliffs of Dover, on the 23rd of August, B.C. 55, at ten in the morning, and finally effected his landing at three o'clock of the same day, in the Downs, eight miles from Dover, between the South Foreland and Deal.

people being afterwards governed by laws written in Latin, must necessarily make a mixture of languages. This seems to have been the first mutation the language of Britain suffered.

Thus the British tongue continued, for some time, mixed with the provincial Latin, till the Roman legions being called home, the Scots and Picts took the opportunity to attack and harass England; upon which, King Vortigern, about the year 440, called the Saxons to his assistance, who came over with several of their neighbours, and having repulsed the Scots and Picts, were rewarded for their services with the Isle of Thanet, and the whole county of Kent; but growing too powerful, and not being contented with their allotment, dispossessed the inhabitants of all the country on this side of the Severn; thus the British tongue was in a great measure destroyed, and the Saxon introduced in its stead. What the Saxon tongue was, long before the conquest, about the year 700, we may observe in the most ancient manuscripts of that language, which is a gloss on the Evangelists, by Bishop Edfrid, in which the three first articles on the Lord's Prayer run thus:—

"Uren Fader thic arth in heofnas, sic gehalgud thin noma, so cymeth thin ric. Sic thin willa sue is heofnas, and in eortho," &c.

In the beginning of the ninth century the Danes invaded England, and getting a footing in the eastern and northern parts of the country, their power gradually increased, and they became sole masters of it in 200 years. By this means, the ancient British gained a tincture of the Danish language; but their government, being of no long continuance, did not make so great an alteration in the Anglo-Saxon as the next revolution, when the whole land, A.D. 1067, was subdued by William the Conqueror, Duke of Normandy, in France; for the Normans, as a monument of their conquest, endeavoured to make their language as generally received as their commands, and thereby rendered the British language an entire medley.

About the year 900, the Lord's Prayer in the ancient Anglo-Saxon ran thus:—

"Thu ure Fader the eart on heofenum, si thin nama gehalgod; cume thin rice si thin willa on eorthon swa, swa on heofenum," &c.

It will now clearly be seen, that the *English Language* had its origin in a compound of others.

"Great, verily," says Camden, "was the glory of our tongue before the Norman Conquest, in this, that the old English could express, most aptly, all the conceptions of the mind in their own tongue, without borrowing from any."

That the English language, although of an heterogeneous origin, possesses more poetical capabilities than any other at the present day, there can be no question. Dr. Johnson says, in speaking of languages, "the Spanish for love, the French for gallantry, the Italian for music, and the English for *poetry*."

BURLESQUE.

F. Vavassor mentions, in his book *De Ludicra Dictione*, that *burlesque* was altogether unknown to the ancients; but others are of a different opinion. We even find that one Raintovious, in the time of Ptolemy Lagus, turned the serious subject of tragedy into ridicule, which is, perhaps, a better plea for the antiquity of farce than of burlesque. The Italians seem to have the justest claim to the invention of burlesque; the first of this kind was Bernid, who was followed by Lalli, Caporali, &c. From Italy it passed into France, and became there so much the mode, that in 1649, there appeared a book under the title of "The Passion of our Saviour," in burlesque verse. From thence it passed into England, where some have excelled therein, especially Butler in his *Hudibras*.

ON THE ORIGIN OF GOVERNMENT AND SOCIETY.

The distinction between the origin of Government and the origin of Political Society, is thus defined in *Cooper's Letters on the Irish Nation*, 1799:—

From the writings of *Aristotle*, we are taught to consider the origin of Government *not* as a work of art, or of intellect, much less as the result of contract; but as the consequence of a natural instinctive impulse towards comfort, convenience, and security. Government was not made, created, or covenanted; but arose out of human nature. Laws, indeed, which were afterwards added, are artificial aids and contrivances to prop and support government. They thwart, control, and subject the passions of individuals, in order to prevent their injuring society. But the origin of political society is totally distinct. It was dictated by nature, and cherished by a conviction and sensation of its utility. The same principle of general convenience, which for the well-being of mankind necessarily gave rise to government, still holds it together, and must ever continue to do so. Utility is thus the moral principle upon which the obedience of citizens and the protection of magistrates rests. It was Nature which established the subordination of servant and master, of family to father, and of wife to husband. These three branches of domestic economy are the germ of all government. *Principium Urbis et quasi Seminarium Reipublicæ.* "The British Government," says *Montesquieu*, "is one of the wisest in Europe, because there is a body which examines it perpetually, and which is perpetually examining itself; and its errors are of such a nature as never to be lasting, and are frequently useful, by rousing the attention. In a word (he adds), a free government, that is to say, one for ever in motion, cannot support itself, unless its own laws are capable of correcting the abuses of it." The benevolent *Hanway*

says, "Government originates from the love of order. Watered by police it grows up to maturity, and, in the course of time, spreads a luxuriant comfort and security. Cut off its branches, and the mere trunk, however strong it may appear, can afford no shelter." Police, being one of the means by which an improved state of society is produced and preserved, is defined by *Mr. Colquhoun* to be, "a new science; the properties of which consist not in the judicial powers which lead to punishment, and which belong to magistrates alone; but in the prevention and detection of crimes, and in those other functions which relate to internal regulations for the well ordering and comfort of civil society." "Again," says he, "to effect this purpose, inestimable in a national point of view, and benevolent and humane to all whose vices and enormities it tends to restrain; a police must be resorted to upon the broad scale of general prevention, mild in its operations, effective in its results; having justice and humanity for its basis, and the general security of the state and individuals for its ultimate object."

ORIGIN OF BOOKS, AND VARIOUS OTHER MATTERS CONNECTED WITH THEM.

Several sorts of materials were used formerly in making records; plates of lead and copper, the barks of trees, bricks, stone, and wood, were the first materials employed to engrave such things upon as men were willing to have transmitted to posterity. *Josephus* speaks of two columns, the one of stone, the other of brick, on which the children of *Seth* wrote their inventions and astronomical discoveries. *Perphyrius* makes mention of some pillars, preserved in Crete, on which the ceremonies, practised by the Corybantes in their sacrifices, were recorded. *Hesiod's* Works were originally written upon tables of lead, and deposited in the temple of the muses, in Bœotia.

The Ten Commandments delivered to *Moses* were written upon stone; and *Solon's* Laws upon wooden planks. Tables of wood, box, and ivory, were common among the ancients; when of wood, they were frequently covered with wax, that people might write upon them with more ease, or blot out what they had written. The leaves of the palm-tree were afterwards used instead of wooden planks, and the finest and thinnest part of the bark of such trees as the lime, the ash, the maple, and the elm; hence is derived the word *liber*, which signifies the inner bark of the trees; and as these barks were rolled up, in order to be removed with greater ease, these rolls were called *volumen*, a volume; a name afterwards given to the like rolls of paper or parchment.*

* The name is derived from the Latin *volvo*, to roll up, the ancient manner of making up books, as we find in Cicero's time the libraries consisted wholly of such rolls.

Thus we find books were first written on stones, witness the Decalogue given to Moses; then on the parts of plants, as leaves chiefly of the palm-tree; the rind and barks, especially the tilia, or phylleria, and the Egyptian *papyrus*. By degrees wax, then leather, were introduced, especially the skins of goats and sheep, of which at length *parchment* was prepared; then lead came into use; also linen, silk, horn, and lastly, *paper* itself. The first books were in the form of blocks and tables; but as flexible matter came to be wrote on, they found it more convenient to make their books in the form of rolls; these were composed of several sheets, fastened to each other, and rolled upon a stick, or *umbilicus*, the whole making a kind of column or cylinder, which was to be managed by the *umbilicus* as a handle, it being reputed a crime (as we are told) to take hold of the roll itself.

The outside of the volume was called *frons;* the ends of the *umbilicus*, *cornua* (horns,) which were usually carved, and adorned with silver, ivory, or even gold and precious stones; the title was struck on the outside, and the whole volume, when extended, might make a yard and a half wide, and fifty long. The form, or internal arrangement of books, has also undergone many varieties; at first the letters were only divided into lines, then into separate words, which by degrees were noted with accents, into periods, paragraphs, chapters, and other divisions. In some countries, as among the Orientals, the lines began from the right and ran leftward; in others, as the northern and western nations, from left to right; others, as the Greeks, followed both directions, alternately going in the one, and returning in the other, called *Boustrophedon;* in most countries the lines run from one side to the other; in some, particularly the Chinese, from top to bottom. Again, in some the page is entire and uniform; in others, divided into columns; in others, distinguished into texts and notes, either marginal or at the bottom; usually it is furnished with signatures and catch-words; sometimes also with a register, to discover whether the book is complete. To these are added summaries, or side-notes, and the embellishments, as in old books, of red, gold, or initial letters; they had likewise, as with the moderns, their head-pieces, tail-pieces, effigies, schemes, maps, and the like. There were also certain formulas at the beginnings and endings of books; the one to exhort the reader to be courageous, and proceed to the following books; the others were conclusions, often guarded with imprecations against such as should falsify them. Of the earlier books we have nothing that is clear on that subject. The Books of Moses are doubtless the oldest books now extant. Of profane books, the oldest extant are Homer's Poems, which were so even in the time of Sextus Empiricus; though we find mention in Greek writers of seventy others prior to Homer, as Hermes, Orpheus, Daphne, Horus, Linus, Musæus, Palamedes, Zoroaster, &c., but of the greater

part of these there is not the least fragment remaining; and of others, the pieces which go under their names are generally held by the learned to be supposititious. Hardouin goes farther, charging all the ancient books, both Greek and Latin, except Cicero, Pliny, Virgil's Georgics, Horace's Satires and Epistles, Herodotus, and Homer, to be spurious, and forged in the 13th century by a club of persons, under the direction of one Severus Archontius. Among the Greeks it is to be observed, the oldest books were in *verse*, which was *prior to prose*. Herodotus's History is the oldest book extant of the prosaic kind.

To books we are indebted, as one of the chief instruments of acquiring knowledge; they are the repositories of the law, and vehicles of learning of every kind; our religion itself is founded in books, and without them, says Bartholin, "God is silent, Justice dormant, Physic at a stand, Philosophy lame, Letters dumb, and all things involved in Cimmerian darkness."

The eulogia which have been bestowed upon books are infinite; they are represented as the refuge of truth, which is banished out of conversation; as standing counsellors or preachers, always at hand, and always disinterested; having this advantage over all instructions, that they are ready to repeat their lesson as often as we please. Books supply the want of masters, and even, in some measure, the want of genius and invention, and can raise the dullest persons who have memory above the level of the greatest geniuses, if destitute of their help. Perhaps their highest glory is the affection borne them by the greatest men of all ages. Cato, the elder Pliny, the Emperor Julian, and others, are on record for their great devotion to books; the last has perpetuated his passion by some Greek Epigrams in their praise.

THE ALPHABET.

Alphabet is the name given to the series of letters used in different countries at different times. The term is borrowed from the Greek language, in which Alpha, Beta, are the first two letters; or, if we go a step farther back, we should derive the words from the Hebrew, which gives to the corresponding letters the names Aleph, Beth. Thus, the formation of the word is precisely analogous to that of our familiar expression, the A, B, C.

DEDICATIONS TO BOOKS.

Dedications to Books were first introduced in the time of Mæcenas, A.D. 17; practised for the purpose of obtaining money in 1600.*

* A very curious chapter on dedications is to be found in D'Israeli's *Curiosities of Literature*, p. 122.

ON THE ORIGIN OF PAMPHLETS AND TRACTS.

How many subjects owe their birth to a Pamphlet, which, but for the temptation it affords to the expression of temporary feelings, and trivial discussion (to which local or personal prejudices may have given importance,) would have died a natural death, or have been smothered in the attempt to perpetuate them, under the more repulsive garb of even the most tiny volume? Pamphlets are like essences, combining in a narrow compass all the pungency of the subject of which they treat; where the declamation and violence of the writer are admired while sparingly used, but would be tedious, if not disagreeable, if spread over a wider field. They may be called a species of missile weapons, easily discharged against an adversary; not the less dangerous because they are light, and generally bearing a portion of that fire and spirit to which they owed their existence. Every controversy is preceded by them; like the skirmishers of modern warfare, they are the irregular auxiliaries of literature, which, though not formally enlisted in its service, may, like wandering guerillas, yet do fearful execution. "From pamphlets," says the *Icon Libellorum*, "may be learned the genius of the age, the debates of the learned, the follies of the ignorant, the views of government, the oversights of the statesman. They furnish beaux with their airs, coquets with their charms; pamphlets are as modish ornaments to a gentleman's toilet, or to gentlemen's pockets; they are chat to the talkative, stories for nurses, toys for children, fans for misses, poverty to their authors, gain to the lucky, fatal to the unlucky."

There have been many conjectures respecting the origin of the word *Pamphlet;* but of all the words that have been suggested, those which express a small book consisting of a few leaves of paper secured together and not bound, are probably the most plausibly ingenious, as well as the nearest to the sense and sound of the word itself. For example:—*Par un filet*, held by a thread (Dr. Johnson;) *Palme feuillet*, a leaf to be held in the hand (Dr. Pegge;) *Papelon*, Spanish, from *papel; papaleta*, signifying both a bill and a pamphlet (Dr. Webster.) It occurs in a Latinised form so early as to be familiarly mentioned in a work entitled *Philobiblon;* or a treatise concerning the love of Books, written in the fourteenth century by Richard de Bury, bishop of Durham. "If, indeed," says the author of that curious work, "we formerly desired to possess vessels of gold and silver, or stately horses, or to collect together no small sums of money;—we now revere books and not pounds, and volumes more than florins, and we prefer little panflets before noble palfreys."

Most books were originally published in the pamphlet form. The Scriptures were supposed to have been written in this manner at first, in distinct sheets, or rolls, as they were affixed by the command of Heaven to the doors of the Temple, or Tabernacle.

The same may probably be asserted of the mode of divulging the warnings of the minor prophets, from the different occasions which were the subjects of their predictions, and the smallness of their contents. The Heathen writings were generally published the same way, and for that reason were called *Centores*, and were frequently recited separately. Amongst all fabulous writers the Jewish Rabbins occupy the first place; and the pamphlets, or small treatises, preserving their traditions, collected in their Talmud, and originally published at Venice, amounted to no less than fourteen volumes in folio. Next to them in the rank of fiction, and of magnitude, may be classed the "Legends of the Saints," published by the Jesuits in 1673, and amounting, in the beginning of the last century, to fifty folio volumes, all of which were originally of pamphlet sizes.

Political pamphlets were little known in England till the reign of Philip and Mary, Caxton having, in the reign of Henry VI. introduced the "Mysterie of Prynting." In 1649, it was ordained, "That the author of every seditious pamphlet, or libel, shall be fined Ten Pounds, or suffer forty days' imprisonment. The printer Five Pounds, and his printing-press broken," as being the head and front of his offending. "No printing-presses to be allowed except in London, or the two Universities; no books to be landed in any other port than London; and to be viewed by the Master and Warden of the Company of Stationers!"—and such was the origin of the incalculably prolific case of Pamphlets.

The terms *Tract* and *Pamphlet*, though differing considerably as to age, have always possessed nearly the same signification, namely, that of a short composition. The term *Tract* is even still conventionally understood to imply a work somewhat larger and on a more serious subject than the Pamphlet; since it was frequently connected with divinity or religious controversy, in which the meaning of the original word is decidedly to be traced. The Latin *Tractatus*, whence it is derived, is a treatise on any subject drawn out and methodised. Hence, says Hoffman, the discussions and discourses delivered by the ancient philosophers, sophists, and rhetoricians, juri-consults, and others of similar classes, were called by the word *tractare;* and hence also the Christian Fathers are every where designated *Tractatores*, as being those who explained the word of God by speech or writing. Sermons were thus entitled *Tractatus* with singular propriety. Hence, too, in modern times, we have *Tracts for the Times*, or short theological treatises, and the writers of them curiously enough nicknamed *Tractarians* or *Tractatores*.

CIRCULATING LIBRARIES.

These valuable repositories of literature are not of modern invention. The first collections consisted of religious works alone, and were lent out gratuitously.

Pamphilus was a Presbyter of Cæsarea, and lived A.D. 294. In this distinguished person were united the philosopher and the Christian. Born of a very eminent family, and large fortune, he might have aspired to the highest honours of this world; but, on the contrary, he withdrew himself from those flattering prospects, and spent his whole life in acts of the most disinterested benevolence.

His unfeigned regard and veneration for the Scriptures were as remarkable as his unwearied application in whatever he undertook. Being a great encourager of learning and piety, he not only lent books to read (especially copies of the Scriptures,) but when he found persons well disposed, made them presents of his manuscripts, some of which were transcribed with the greatest accuracy by his own hand. He founded a library at Cæsarea, which, according to Isidore of Seville, contained 30,000 volumes. This collection seems to have been formed merely for the good and use of the church. Another author also authenticates the existence of this library; and St. Jerome particularly mentions his collecting books for the purpose of lending them to read; and Dr. A. Clarke remarks, "this is, if I mistake not, the first notice we have of a circulating library." The benefits to be derived from a good circulating library are too numerous, as well as obvious, to need any comment.

ORIGIN OF POETRY IN GENERAL.

History informs us Poetry began with shepherds, whose god was *Pan;* having from their many leisure and abstracted hours (while tending their flocks) a fit opportunity for such a pursuit. Hence, they first composed couplets, next verses, and these they perfected themselves in, and sung, while following their daily occupations. Thence came the Bacchanalian rites, and their sacrifice to their gods of a He Goat, which took their rise, we are told, from *Bacchus,* who one day, whilst entering his vineyard, discovered an animal of that species in the act of destroying a favourite vine, which in his rage he instantly killed. In these ceremonies, the hinds of that day smeared their faces with the lees of wine, and acted and sung various verses expressly composed for the occasion.

These were the first actors and song-smiths, and their successors have done honour and credit to the invention.

> "Æschylus and Thespis taught the age
> What good, what profit, did commend the stage."

MILTON'S PARADISE LOST.

John Milton, son of John and Sarah Milton, was born December 9th, 1608, in Bread Street, London. He was educated at Saint Paul's School, under Alexander Gill. He entered at Christ's

College, Cambridge, in 1624. Milton possessed a fine figure, and, when a young man, was extremely handsome. In one of his wanderings when in Italy, being of a very pensive cast, he sat himself down under a tree, and commenced reading, but soon fell asleep. During his slumber two females, who were observed at a distance by two of his companions, stopped on coming near to him; and one of them wrote on a slip of paper the following lines, which she laid on his breast, and with her companion immediately disappeared:—

"Occhi, Stelle mortali,
Ministri de miei mali,
Se chiusi m'uccedite,
Apperti che farete?"

which may be translated—"Beautiful eyes, mortal stars, authors of my misfortunes! if you wound me being closed, what would ye do if open?" It is said that Milton was so sensitive on the subject, that he roamed over half of Europe in search of the fair charmer, but in vain; and which induced him to write that sublime poem, and from the circumstance that had occurred to him, entitled it "Paradise Lost." It has been proved by Dr. Rimbault, in a recent number of *Notes and Queries*, that this piece of Romance first appeared in a newspaper, the General Evening Post, of 1789. The scene, however, is there laid in England. The story is given by the Rev. H. J. Todd, in *Some Account of the Life and Writings of John Milton*, 1826, p. 30, who adds the following note:—"This narrative is not singular: an exact and older counterpart may be found, as the late J. C. Walker pointed out to me, in the Preface to Poésies de Marguerite Eleanore Clotilde depuis Madame de Surville, Poète François du XV. Siecle: Paris, 1803. The Anecdote has been elegantly versified in the original Sonnets, &c., of Anna Seward." Milton died November the 8th, 1674, and was buried in the Chancel of St. Giles' Church, Cripplegate. He was Latin Secretary to Cromwell.

THE FIRST BOOK.

According to chronologists, the First Book is supposed to have been written in Job's time. Thirty thousand books were burnt by order of Leo, in 761. A very large estate was given for one book on Cosmography, by king Alfred.* Books were sold from £10 to £30 each in 1400. The first printed book was the vulgate edition of the Bible, in 1462; the second was Cicero de Officiis, 1466; Cornelius Nepos, published at Moscow, was the first classical book printed in Russia, April 29, 1762. In the

* This statement, which is founded on Robertson, is not to be depended on. See, on the subject of the price of Books, Dr. Maitland's "*Dark Ages*," chap. v.

year 1471, when Louis XI. borrowed the works of Rasis, the Arabian physician, from the Faculty of Medicine in Paris, he not only deposited in pledge a quantity of plate, but was obliged to give the surety of a nobleman for their restoration. When any person made a present of a book to a church or monastery, the only libraries during several ages, it was deemed a donative of such value that he offered it at the altar, *pro remedio animæ suæ*, in order to obtain forgiveness of sins.

NEWSPAPERS.

Before Newspapers were introduced, such as were desirous of procuring information on political subjects, engaged writers of *News Letters*, who forwarded the occurrences of the day to their employers.

Periodical Newspapers first came into *general* use in England during the wars of the usurper Cromwell; they were used to disseminate among the people sentiments of loyalty or rebellion, according as their authors were disposed. We seem to have been obliged to the Italians for the idea; and perhaps it was their *gazettas*, from *gazerra*, a magpie, or chatterer, which have given a name to these papers. Honest Peter Heylin, in the preface to his *Cosmography*, mentions, that "the affairs of each town, or war, were better presented to the reader in the *Weekly News Books*." It was long supposed that the origin of periodical Literature in this country, was to be traced to the reign of Queen Elizabeth, when England being threatened with a formidable invasion from Spain, the wise and prudent Burleigh projected "The English Mercurie," printed in the year 1588, with the design of conveying correct information to the people during the continuance of the boasted Spanish Armada in the Channel. It has however been shown by Mr. Watts, of the British Museum, that the copy of the "English Mercurie," dated July 28th, 1588, in that Library, owes its existence to the ingenuity of the noble author of *The Athenian Letters*. The first weekly paper was published by Nathaniel Butler, in August, 1622, entitled, "The certain news of this present week," and within a few years other journals were started, but they did not become numerous until the time of the civil wars.

In a Leicester journal for 1750, about which time the paper was established, so great was the dearth of *News* matter at that period, that the editor was compelled to have recourse to the *Bible* to "help *him* out;" and actually extracted the First Chapter of Genesis, and so continued the extracts in the succeeding numbers as far as the Tenth Chapter of Exodus!

The journal above alluded to was then printed in London, and sent down to Leicester for publication!

Newspapers were first stamped in 1713.

THE POPE'S BULL.

This name, which is now applied exclusively to instruments issuing out of the Roman Chancery, is derived from the seals which were appended to them being formerly of gold *Bullion*. Bulls were not originally confined to the popes alone, but were also issued by emperors, princes, bishops, and great men, who, till the thirteenth century, sometimes affixed seals of metal, as well as of wax, to edicts, charters, and other instruments, though they were equally called *Bulls*, whether they were sealed with one or the other. The popes continue to the present day to affix metal or lead seals to their bulls, and only when they wish to bestow any peculiar marks of grace and favour on sovereigns or princes, are seals of *Bullion* or gold affixed. The bull of pope Clement VII., conferring the title of *Defender of the Faith* on Henry the Eighth, had a seal of gold affixed to it. Bulls containing matter of grace and favour, were suspended by strings of red and yellow silk; but denunciatory and punitive bulls were hung by hempen cords.

BIBLES.

In the reign of Edward the First, the price of a fairly written Bible was twenty-seven pounds. The hire of a labourer was but three-halfpence a day. The purchase of a copy would, of course, have taken such a person the earning of fifteen years and three months of constant labour. It will be seen from a preceding article, that the first printed book was a vulgate edition of the Bible, in 1462. The British and Foreign Bible Society contributed to the Great Exhibition specimens of 165 books, in different languages, from the 170 versions of the Holy Scriptures, either in whole or in part, which have been published directly or indirectly by the Society, and of which 118 are from translations never before printed; and of which more than twenty-four millions of copies have been circulated since its institution in 1804.

THE BIBLE AND ITS HISTORY.

The Bible history commenced 430 years B.C. The Septuagint version was made in 284; first divided into chapters, 1253. The first English edition was in 1536; the first authorized edition in England was in 1539; the second translation was ordered to be read in churches, 1549; the present translation finished, September, 1611; permitted by the pope to be translated into all the languages of the Catholic states, February 28th, 1759; the following is a dissection of the Old and New Testament:—

	In the Old Testament.	In the New.	Total.
Books - - - -	39	27	66
Chapters - - -	920	260	1,189
Verses - - -	23,214	7,959	31,173
Words - - -	592,493	181,253	773,746
Letters - - -	2,728,100	838,380	3,566,480

The Apocrypha has 183 chapters, 6,081 verses, and 125,185 words. The middle chapter, and the least in the Bible, is the 117th Psalm; the middle verse is the 8th of 118th Psalm; the middle line is the 2nd Book of the Chronicles, 4th chapter, and 16th verse; the word *and* occurs in the Old Testament 35,535 times; the same word in the New Testament occurs 10,684 times; the word *Jehovah* occurs 6,855 times.

Old Testament. The middle Book is Proverbs; the middle chapter, the 29th of Job; the middle verse is the 2nd Book of Chronicles, 20th chapter, and 18th verse; the least verse is the 1st Book of Chronicles, 1st chapter, and 1st verse.

New Testament. The middle is the Thessalonians 2nd; the middle chapter is between the 13th and 14th of the Romans; the middle verse is the 17th of the 17th chapter of the Acts; the least verse is the 35th of the 11th chapter of the Gospel by Saint John.

The 21st verse of the 7th chapter of Ezra has all the letters of the alphabet in it.

The 19th chapter of the 2nd Book of Kings, and the 37th chapter of Isaiah, are alike.

The Book of Esther has 10 chapters, but neither the words *Lord* nor *God* in it.

The 26th chapter of the Acts of the Apostles, is generally considered as the finest piece of reading extant.—*Chronology, or Historian's Companion.*

ORIGIN OF THE TRANSLATION OF THE BIBLE INTO ENGLISH.

Wickliffe, who exercised the right of private judgment in England a century and a half before Luther taught it as a principle in Germany, may be said to have been the first dissenter from the church of Rome.

After a life wonderfully preserved from the unsparing cruelty of ecclesiastical power, by the protection of Edward III., his memory was affectionately revered, and, as printing had not been discovered, his writings were scarce, and earnestly sought. He may be said to have been the first who translated the New Testament into English; and a splendid edition of the translation made by Wickliffe and his followers, has just been published by the University of Oxford, in four quarto volumes, under the editorship of Sir Frederick Madden and the Rev. J. Forshall.

DOMESDAY BOOK.

How many read of Domesday Book without knowing what it is, or inquiring into what it means; let us then inform them that it is a valuable record of antiquity, in which the estates of this kingdom are registered, begun in 1080, by order of William the Conqueror, and compiled in less than six years, written on 380 double pages of vellum, *in one hand;* and it is, without doubt, the most important and interesting document possessed by any nation in Europe; it is also remarkable, that on searching this book, we find such a similarity in the orthography of names of towns upwards of seven centuries ago, and the present period; for instance, the following towns in Sussex.

Bristelmetune - - - - - -	Brighthelmstone
Wordinges - - - - - -	Worthing
Prestetune - - - - - -	Preston

It was called Domesday Book, because it was intended to carry down to the latest posterity, circumstances and events of former times. That it has thus far given an earnest of its deserving the title, all historians agree. Such, reader, is the celebrated Domesday Book, one of those records so peculiar to the land of the venerable Bede and the immortal Newton.

Domesday Book has been printed by the government, in four folio volumes; and a most valuable introduction to it by Sir Henry Ellis, has been separately printed in 2 vols. octavo.

PAPER.

This useful article was invented in China, when the art of making sheets of paper from the bark of trees, from bamboo, old rags, silk, hemp, or cotton, reduced to pulp, dates from the commencement of the second century of the Christian era. Before the invention of paper, the papyrus was in general use among European nations; the use of this, however, ceased about the ninth century, and was supplanted by the cotton paper, made in the east. The introduction of paper-making in France, dates from the fourteenth century; in England, its manufacture was much later. From some verses printed in a book by Wynkyn de Worde, in 1496, entitled *Bartholomæus de Proprietatibus rerum*, it appears that the paper had been made for it by John Tate, jun., at his mill in Stevenage, Hertfordshire. In 1558, Queen Elizabeth granted to her jeweller, John Speilman, the right to erect a paper-mill at Dartford. So late as the middle of the last century, only common wrapping-paper was manufactured in Great Britain. It was not until 1770, that the celebrated J. Whatman, established fine paper-making at Maidstone, in Kent, after his return from the continent, where he had worked as a

journeyman. In 1803, Mr. Bryan Donkin produced a self-acting machine for continuous paper, which he erected at Frogmore, in Hertfordshire; and in 1804, he put up the second machine at Two Waters. In 1809, Mr. Dickinson invented another method of making endless paper; since which time various patents have been taken out for improvements in parts of the machinery, or for other machinery to be applied in various stages of the process. Wire marks, or water marks, as they are called, were formerly applied to paper to distinguish it. On the paper used by Caxton and the other early printers, these marks consisted of an ox head and star, a collared dog's head, a crown, a shield, a jug, &c. A head with a fool's-cap and bell, gave name to the paper called foolscap; and post paper seems to have derived its name from the mark of a horn, which was formerly carried by the postman, and blown to announce his arrival. The annual value of paper manufactured in this country is said to be two millions sterling.

PRINTING.

The press is the most important instrument of civilisation. It is by the aid of printing that different nations have imparted to each other their thoughts and their feelings, and have thus received a combined existence. In every age, and in all countries, printing denotes the state of civilization, of which books are the reflex, and the history of the human mind is written in bibliography. The origin of the art is involved in obscurity, there being no clue by which it can be clearly traced, yet it is doubtless of very early date: some authors maintain that printing was practised during the building of Babylon. Some have supposed that the knowledge of the art was originally obtained from the Chinese. Hence we find that Abdalla's Chinese History notices the wooden tablets engraven to print entire pages on one side of the leaf, and afterwards practised by Coster and other block-printers in the Low Countries. Four names have appeared in the controversy respecting the invention of printing:—John Gutenberg of Strasburg; John Fust (or Faust) of Mayence; Peter Schoeffer of Gernsheim; and Lawrence Coster of Haarlem. It is supposed that Caxton brought the art of printing into England in 1474, and that this date is indicated in the centre of his device. Stow says, that he first exercised his business in an old chapel near the entrance of the Abbey; but a very curious placard in Mr. Douce's library at Oxford, shows that he printed in the Almonry. The two largest collections from Caxton's press, are those in the British Museum, and in Earl Spencer's library at Althorpe. Soon after the first origin of movable types, the art of printing had attained a great degree of perfection, and it was not till the second half of the last century, that owing to the efforts of Ibarra in Spain; of Baskerville and of Bulmer in England; of the

Foulises and the Ruddimans in Scotland; of Bodini in Italy; and of the Didot family in Paris, any real progress can be pointed out.

As a striking proof of the present improved state of the typographic art, we need only point to THE TIMES newspaper, which prints 35,000 copies every day; but on the day following the Duke of Wellington's funeral (viz. Nov. 19, 1852) 70,000 copies were printed, being 15,000 more than had ever been printed of any one number before. The 70,000 copies were printed off in six hours and a quarter by their wonderful machine. In London, the centre of the printing and book business, there were in 1851, 3000 men and 1500 boys employed as Compositors, besides 800 men and 350 boys at press. Nearly 3000 works (including new editions) are published yearly, of the value of £450,000: 230 monthly and quarterly magazines produce £500,000 yearly. The stamp-duty on newspapers in 1845, was £327,682; in 1850, sixty-five millions and three-quarters of penny stamps, and eleven millions and three-quarters of halfpenny stamps, were used by 159 London and 222 English provincial newspapers. Seven millions and three-quarters of penny stamps, and half a million of halfpenny stamps, by 110 Scottish papers. Six millions and three quarters of penny, and half a million of halfpenny stamps, by 102 Irish papers.

TYPE-FOUNDING.

Type-founding was an improvement upon the Chinese engraved blocks. With these forms, or blocks, they could print nothing else, because the letters could not be transposed. Guttenberg, however, assisted by John Fust, or Faust, discovered the means of cutting the forms of all the letters of the alphabet, which they called matrices, from which again they cast characters in copper or tin, of sufficient hardness to resist the required pressure. Faust's son-in-law, Schoeffer, adopted the more easy method of casting the types, which, with various improvements, has been continued to the present time. At the commencement of the eighteenth century, native talent was at so low an ebb, that nearly all the types used in London were imported from Holland. William Caslon, however, has the honour of removing this stigma upon English ingenuity, and of establishing the first foundery for British types.

The most important operation of a type-foundery is the formation of the punches, which are well-tempered pieces of steel. The face of the punch exactly resembles that of the finished type: the letter being reversed, and in high relief. The punch being hardened, it is then struck into a piece of copper, which receives the impression from the end of the punch, and forms a mould (called the *matrix*) for the face of the type, by which an expert workman will cast 500 letters in an hour. At the close of the last century, the Younger Fourmier, a punch-cutter and type-

founder, caused some improvements to be made in this art; and M. Fermin Didot of Paris, who engraved the types used by his father for his beautiful publications, exerted himself for the purpose of imparting to types of all descriptions the highest degree of elegance. Mr. Whittingham of Chiswick first re-introduced the old letters of Garamond and Jenson, and has been followed by many of the London printers, so true it is "there is nothing new in this world except that which is old."

STEREOTYPING.

This is one of the means for making fac-similes in type-metal of pages of types, woodcuts, &c., about the eighth of an inch thick, and, to keep the plates of a volume of one uniform thickness, each plate is turned in a lathe. The process is as follows:—When the form of type is ready, the face of it is oiled with a brush, then burnt plaster of Paris (gypsum), mixed with water to the consistence of cream, is poured upon it; this matrix is then dried in an oven, and afterwards secured in a frame, and immersed in a caldron of melted metal. The plate thus produced, is then passed to the picker, who removes any superfluous metal. The first attempt at stereotyping was made by Samuel Luchtmans, who obtained plates by a process of *clichage*. About 1700, Valleyre printed in Paris some almanacs which he had obtained by casting. In 1725, Mr. William Ged, a goldsmith in Edinburgh, printed an edition of Sallust from plates; and in 1784, M. Hoffman, of Alsace, France, succeeded in obtaining stereotype plates from moulds of clay mixed with gelatine. But all the previous methods were superseded by the present process, invented by Lord Stanhope in 1800. Numerous attempts have since been made to substitute for plaster moulds the employment of sheets of paper with whiting placed between them; but the results appear inferior to the plaster moulds. For vignettes, casts of bitumen answer very well, and stereotype plates of bitumen give good results.

BOOKBINDING.

Splendour in the binding of books is a taste which dates back from remote times. These magnificent covers with their rich bindings were executed for the greater part by jewellers, who enriched them with reliefs in gold, silver, steel, and ivory; with precious stones, enamels, and other decorations. The ancient rolls were fastened together, either in the centre or from the end, by means of a boss, upon which the most cunning and curious art was frequently lavished. Velvet seems to have been the favourite covering for books at an early period. Calf leather came into use about the same time as vellum, during the fifteenth century. At the beginning of the next century, all the skill of the work-

man was lavished in ornamenting the sides, the backs being plain, and even without a lettering. From that period till the commencement of the present, very little improvement was made in bookbinding; but of late years the production of books has so greatly exceeded that of any former period, and caused the application of so much machinery, that bookbinding may fairly be said to have become a manufacturing business. Books, handsomely bound, gilt, lettered, embossed, and otherwise ornamented, no longer depend upon individual skill; but are produced, with extraordinary rapidity, by the aid of machinery. Thus, many of the principal London houses can put 1000 volumes in cloth, gilt, in *six hours*, provided the covers be previously got ready, and this can be done in less than two days!

AUTHORS.

"Hard is the task a letter'd fame to raise,
And poor, alas! the recompense it pays."

La Bruyère, many years ago, observed, that "'tis as much a trade to make a book as a clock;" *c'est un metier que de faire un livre, comme de faire une pendule.* But, since his day, many vast improvements have been made. Solomon said, that "of making many books there is no end;" and Seneca complained, that, "as the Romans had more than enough of other things, so they had also of books and book-making. But Solomon and Seneca lived in an age when books were considered as a luxury, and not a necessary of life. The case is now altered; and though, perhaps, as Doctor Johnson observed, "no man gets a bellyful of knowledge," every one has a mouthful.

ARCHITECTURE.

When mankind had no other shelter from the dews of night, or the burning sun of noon-day, but what could be derived from the trees of the forest, how anxious must they have been to improve their condition, and how solicitous to discover some mode of fortifying their miserable huts against the vicissitudes of the season! It is therefore not unlikely, that baked clay, in the form of bricks, was made use of for this important purpose, in an early state of society. This application of clay is, indeed, known to have been very ancient.

The Tower of Babel, 2247 years before Christ, was built with bricks; and when the Children of Israel sojourned in Egypt, 600 years afterwards, their taskmasters employed them chiefly in this kind of manufactory.—Exodus i. 13, 14; v. 6, 19.

Architecture may be said, however, to be in a measure coeval with the creation, that is, in its *rude state.* In the Sacred Scriptures we are told, that Cain, the second man, and the first born of human beings, "builded a city, and called the name of the city, after the name of his son, Enoch." Whether this city con-

sisted of a series of huts, constructed of branches and twigs of trees, like the wigwams of the American Indians, or of tents made by covering a pole with the skins of animals, we know not. Vitruvius, a celebrated architect in the age of Augustus, who wrote more than eighteen centuries ago, considered that men took their idea of huts from *bird-nests*, and constructed them of a conic figure; but finding this form inconvenient, on account of its inclined sides, gave them afterwards a cubical form. Four large upright beams, on which were placed four horizontally, he considers the ground-work of the building, the intervals being filled with branches interwoven, and covered with clay. The Egyptians, who, according to Scripture, were the first makers of bricks, gave an impetus to the improvement of architecture; next the Romans, and then the Greeks; then

> "Palaces and lofty domes arose,
> These for devotion, and for pleasure those."

In the Grecian style, less wealth, but more taste prevailed, and where, indeed, architecture may be said to have been cradled, since it is to the Greeks that we owe its true proportions, as exemplified in the Doric, Ionic, and Corinthian Orders, which we derive from them. The Greek term for architect is αρχιτεκτων, which we find employed by Herodotus in the same sense as the word architect now is; he informs us that Rhœcus a Samian was the architectōn or architect of the great Temple of Samos. We thus learn from positive testimony, that before the great buildings of Athens were erected, the term Architect, and the profession of an Architect, were distinctly recognised among the Greeks.

FIVE ORDERS OF ARCHITECTURE.

The Greeks are entitled to the honour of having first combined elegance and symmetry with utility and convenience in building; and by them and the Romans were the *Five Orders*, into which architecture is generally divided, carried to perfection. These orders, as Mr. Alison, in his "Principles of Taste," well observes, "have different characters from several causes, and chiefly from the different quantity of matter in their entablatures. The Tuscan is distinguished by its severity; the Doric by its simplicity; the Ionic by its elegance; the Corinthian and Composite by their lightness and gaiety. To these characters their several ornaments are suited with consummate taste. Change these ornaments; give to the Tuscan the Corinthian Capital, or to the Corinthian the Tuscan, and every person would feel not only a disappointment from this unexpected composition, but a sentiment also of impropriety, from the appropriation of a grave or sober ornament to a subject of splendour, and of a rich or gaudy ornament to a subject of severity."

TUSCAN.

The Tuscan Order had its name and origin in *Tuscany*, first inhabited by a colony from Lydia, whence it is likely the order is but the simplified Doric. On account of its strong and massive proportions, it is called the Rustic Order, and is chiefly used in edifices of that character, composed of few parts, devoid of ornament, and capable of supporting the heaviest weights. The Tuscan Order will always live where strength and solidity are required. The Etruscan architecture is nearly allied to the Grecian, but possesses an inferior degree of elegance. The Trajan Column at Rome, of this order, is less remarkable for the beauty of its proportions, than the admirable pillar with which it is decorated.

DORIC.

The Doric Order, so called from *Dorus*, who built a magnificent temple in the city of Argos, and dedicated it to Juno, is grave, robust, and of masculine appearance, whence it is figuratively termed the Herculean Order. The Doric possesses nearly the character for strength as the Tuscan, but is enlivened with ornaments in the frize and capital. In various ancient remains of this order, the proportions of the columns are different.

Ion, who built a temple to Apollo in Asia, taking his idea from the structure of man, gave six times the diameter of the base for the height of the column. Of this order is the Temple of Theseus, at Athens, built ten years after the battle of Marathon, and at this day almost entire.

IONIC.

The Ionic Order derived its origin from the people of *Ionia*. The column is more slender than the Doric, but more graceful. Its ornaments are elegant, and in a style between the richness of the Corinthian and the plainness of the Tuscan, simple, graceful, and majestic; whence it has been compared to a female, rather decently than richly decorated. When Hermogenes built the Temple of Bacchus at Teos, he rejected the Doric after the marbles had been prepared, and in its stead adopted the Ionic. The Temple of Diana at Ephesus, of Apollo at Miletus, and of the Delphic Oracle, were of this order.

CORINTHIAN.

This is the finest of all the orders, and was first adopted at *Corinth*, from whence it derives its name. Scamozzi calls it the Virginal Order, expressive of the delicacy, tenderness, and beauty of the whole composition. The most perfect model of the Corinthian Order, is generally allowed to be in the three columns in the Campo Vaccino at Rome, the remains of the Temple of Jupitor Stator.

The leaves of a species of Acanthus, (says an ingenious caterer of the literary world,) accidentally growing round a basket covered

with a tile, gave occasion to the capital of this beautiful order in architecture: an Athenian old woman happened to place a basket, with a tile laid over it, which covered the root of an Acanthus; that plant shooting up the following spring, encompassed the basket all around, till, meeting with the tile, it curled back in a kind of scroll. Callimachus, an ingenious sculptor, passing by, took the hint, and instantly executed a capital on this plan, representing the tile by the Abacus, the leaves by the Volutes, and the basket by the vase or body of the capital. Abacus is the uppermost member of a column, serving as a kind of crowning both to the capital and the whole column. Vitruvius, and others after him, who gave the history of the orders, tells us, the Abacus was originally intended to represent a square tile over an urn, or rather, over a basket.

COMPOSITE.

The Composite Order was invented by the Romans, and partakes of the Ionic and Corinthian Orders, but principally of the latter, particularly in the leaves of the capitals. This order shows, that the Greeks had in the four original orders exhausted all the principles of grandeur, and that, to frame a fifth, they must necessarily combine the former.

GOTHIC.

The Gothic style of architecture is that in which the pointed arch applied in various ways, becomes a leading characteristic of the edifice. England, France, and Germany, respectively claim the invention of the Gothic; but all that can be safely asserted is, that it sprang up about the close of the twelfth century throughout the principal part of Europe. Gothic architecture has of late years excited much attention. The best work on the subject is *Parker's Glossary.*

CHRONOLOGICAL TABLE OF ANCIENT AND MODERN STRUCTURES, &c.

B. Christ.

2247. The Tower of Babel, built by Noah's Posterity in the Plains of Shinar.
1718. Sparta built.
1575. Pyramids of Egypt built.
1556. Cecrops founds Athens.
1546. Scamander, from Crete, founds Troy, which was burned by the Greeks on the 11th of June, 1184.
1252. The city of Tyre built.
1233. Carthage founded by a colony of Tyrians.
1176. Salamis, in Cyprus, built by Teucer.
1152. Ascanius builds the City of Alba Longa.
1141. The Temple of Ephesus destroyed by the Amazons.
1124. Thebes built by the Bœotians.
1012. Solomon begins the Temple of Jerusalem; 974, plundered by Sesac, king of Egypt; 586, destroyed by fire; 515, rebuilt; 170, plundered by Antiochus; 19, rebuilt by Herod. A. D. 70, Jerusalem destroyed; 130, rebuilt, and a temple dedicated to Jupiter; 1023,

B. Christ.

the temple plundered by the Caliph of Egypt; 1031, began to be rebuilt by Romanus; 1187, Jerusalem finally destroyed by Saladin.
992. Solomon's Palace finished.
986. Samas and Utica built.
974. Jerusalem taken, and the temple plundered by Sesac, king of Egypt.
869. The City of Carthage supposed to be built by Dido; destroyed by P. Scipio, 146; rebuilt by order of the Roman senate, 123.
801. Capua, in Campania, built.
753. Rome built; plundered by Alaric, A. D. 410.
732. Syracuse supposed to be built about this time by a Colony of Corinthians, under Archias.
708. Ecbatana built by Dejoces.
707. The Parthians, on being expelled from Sparta, build Tarentum.
703. Corcyra built by the Corinthians.
658. Byzantium built about this time by a Colony of Argives.
630. Cyrene built by Battus, who begins that kingdom.
549. The Temple of Apollo, at Delphos, destroyed by Pisistratidæ.
539. Marseilles built by the Phocæans.
493. The Athenians built the Port of Piræus.
450. Temple of Minerva at Athens built.
434. Apollo's Temple at Delphos built; burnt down 362.
351. The Sidonians, being besieged by the Persian army, burn their city. The monument of Mausolus erected.
315. Cassander rebuilds Thebes, and founds Cassandria.
312. Appian way to Rome made.
304. Antioch, Edessa, Laodicea, &c., founded by Seleucus. Antioch destroyed by the king of Persia, A. D. 540; rebuilt, 542. The City of Antioch destroyed by an earthquake, 580.
291. Seleucus builds and peoples about forty new cities in Asia.
283. The college and library of Alexandria founded.
267. A canal made by Ptolemy from the Nile to the Red Sea.
83. Sylla destroys the Roman capitol; 69 B. C. rebuilt; A. D. 80, destroyed by fire; it was again rebuilt, and destroyed by lightning, A. D. 188.
55. Pompey builds a stone theatre for public amusements; destroyed by fire, A. D. 21.
50. Dover Castle built.
27. The Pantheon at Rome built; destroyed by fire, A. D. 80.
19. The aqueducts at Rome constructed by Agrippa.
10. The city of Cæsarea built by Herod; destroyed by an earthquake, A. D. 128.

A. D.

18. Tiberius built by Herod.
50. London built about this time by the Romans.
56. Rotterdam built about this time.
70. Jerusalem destroyed by Titus.
79. Herculaneum and Pompeii destroyed by an eruption of Mount Vesuvius.
80. Titus builds the hot baths and amphitheatre at Rome.
114. Trajan erects his column at Rome.
121. A wall built by Adrian between Carlisle and Newcastle.
130. Adrian rebuilds Jerusalem, and erects a temple to Jupiter.
134. Urbicus's wall built between Edinburgh and the Firth of Clyde.
209. Severus builds his wall across Britain.
260. The Temple of Diana burnt.
274. The Temple of the Sun built at Rome.
306. London Wall built.

A. D.
452. The city of Venice founded about this time.
575. The first monastery founded in Bavaria.
604. St. Paul's church founded by Ethelbert, king of Kent.
611. Westminster Abbey founded by Sibert, king of the East Saxons. Henry the Seventh's Chapel built in 1504; complete repair of, begun 1818.
644. Cambridge University, or rather an academic institution, founded by Sigebert, king of East Anglia; the present University appears to have been founded in 915.
692. Carisbrook Castle built; rebuilt, 1610.
744. Monastery of Fulda, in Germany, founded.
762. Bagdad built by Almansor.
829. St. Mark's at Venice built.
886. Alfred founds the University of Oxford.
895. The monastery of Clune founded.
950. Edinburgh Castle built.
1078. Tower of London built.
1120. Kenilworth Castle built.
1132. Fountain's Abbey built.
1156. The City of Moscow founded.
1176. London Bridge begun; finished 1209.
1369. Bastile at Paris begun; finished 1383; destroyed July 14, 1789.
1588. The Rialto at Venice begun; finished 1591.
1662. The Royal Society established.
1675. St. Paul's Cathedral begun; finished 1710.
1732. Bank of England built; enlarged 1771, 1783, 1789; part of the front rebuilt, 1824-5.
1738—9. Westminster Bridge begun; finished 1746.
1760. Blackfriars' Bridge begun; finished 1770.
1811. Waterloo Bridge begun; finished and opened June 18, 1817.
1814. Southwark (iron) Bridge begun; finished 1819.
1824. New London Bridge begun; opened August 1st, 1831.
1824. New Post-Office begun; opened Sept. 3, 1829.
1824. National Gallery first opened on May 10th.
1825. Buckingham Palace commenced: completed July 13, 1837.
1825. Zoological Gardens, Regent's Park, opened.
1825. First stone laid of New London Bridge: opened August 1, 1831.
1825. Thames Tunnel commenced: opened March 25, 1843.
1826. Last lottery on October 18th.
1827. Hammersmith Suspension Bridge opened on October 6th.
1827. London University commenced; opened October 1, 1828.
1827. Carlton House demolished.
1828. New Corn Exchange opened on June 24th.
1828. St. Katherine's Docks opened.
1829. Colosseum, Regent's Park, opened.
1829. King's College, Strand, commenced; completed 1831.
1829. New Police commenced duty on Sept. 29th.
1830. Omnibuses, by Shillibeer, first ran between Paddington and the Bank.
1831. Exeter Hall opened.
1832. Kensal Green, the first cemetery, opened.
1833. Hungerford Market re-opened.
1834. House of Parliament burnt, Oct. 16th.
1835. First stone of the City of London School laid.
1836. Greenwich Railway opened, Dec. 14th.
1837. Accession of Queen Victoria, June 20th.
1838. Royal Exchange burnt down.

A. D.
1841. The Tower of London on fire, Oct. 30th.
1842. First stone of the New Royal Exchange laid; opened by the Queen on Sept. 28, 1844.
1843. Nelson's statue placed on the Column in Trafalgar Square.
1844. King William IV's statue erected in the City.
1845. Hungerford Suspension Bridge opened.
1846. Wyatt's Wellington Statue erected in Hyde Park corner.
1847. New House of Lords opened.
1849. Olympic Theatre burnt down.
1849. New Coal Exchange opened.
1849. Portland Breakwater commenced.
1850. New House of Commons completed.
1851. Palace of Glass for the Great Exhibition.
1851. Battersea Suspension Bridge commenced.
1852. New Crystal Palace at Sydenham commenced, August 5th.

PARAPET WALLS TO HOUSES.

Parapet walls, it would appear, have a scriptural origin. In support of which, the following text in *Deuteronomy* may be quoted:—"When thou buildest a new house, then shalt thou make a *battlement* for thy roof, that thou bring not blood upon thy house, if any man fall from thence."

ORIGIN OF BUILDING WITH STONE IN ENGLAND.

Building with stone was first introduced by one Bennet, a monk, in 670; building with brick was first introduced by the Romans into their provinces, and introduced by the Earl of Arundel in 1600, at which time the houses of London were chiefly built of wood.

DERIVATION OF THE TERM FRET-WORK IN ARCHITECTURE.

The compound word fret-work, as applied to architecture, is derived from the Saxon word *frættan*, signifying fishes' teeth. But its most distinguishing characteristics are small clustered pillars and pointed arches, formed by the segments of two intersecting circles. This style was of Arabian origin, introduced into Europe by the Crusaders, or those who made pilgrimages to the Holy Land. In the reign of Henry III. many of the old buildings were pulled down, to give place to new ones of this model.

The Cathedral of Salisbury was begun early in this reign, and finished in 1258. It is one of the finest productions of ancient architecture in this island, and is completely and truly Gothic. *Gothic* is a general term for that kind of architecture formerly used in England and on the Continent, but the ancient buildings in this country are divided into Saxon, Norman, and Saracenic.

ORIGIN OF EARTHENWARE AND PORCELAIN.

The origin of Earthenware and Porcelain may probably be ascribed to accident. It is very possible that the peculiar changes which clay experiences on being burnt in the fire, may have afforded to some of the early inhabitants of the world, the first hints for applying the earth to a variety of useful purposes. The making of *bricks* was one, as noticed in a preceding article. It was probably not long after the employment of clay in making bricks, that mankind learnt the art of using it in various other ways, and acquired methods of moulding it into vessels of capacity, and utensils for culinary purposes. Accordingly, the most ancient writers we have mention *earthen* vessels,* and they speak of them as if they had been in use from time immemorial. It appears also, that considerable pains were taken in tempering the clay for these purposes, for we read that this process was performed by treading it with the naked feet.†

From a passage in *Juvenal*, who wrote in the first century of the Christian era, it seems that earthenware was then made in great plenty in Egypt.

> "Hac sævit rabie imbelle et inutile vulgus,
> Parvula *fictilibus* solitum dare vela *phaselis*,
> Et brevibus pictæ remis incumbere testæ." ‡

In China and Japan, common earthenware, and porcelain of excellent quality, was made long before the commencement of the Christian æra.

> "First China's sons with early art elate,
> Formed the gay Teapot, and the pictured Plate,
> Saw with illumined brow and dazzled eyes
> In the red stove vitrescent colours rise; ||
> Speck'd her tall beakers with enamell'd stars,
> Her monster-josses and gigantic jars;

* "But the *earthen* vessel wherein it is sodden shall be broken."—*Levit.* vi. 28.—"And the priest shall take water in an *earthen* vessel."—*Numb.* v. 17.—"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—*Psalm* ii. 9.

† And he shall come upon princes as upon mortar, and as a potter *treadeth clay*.—*Isaiah* xli. 25.

‡ *Juven.* Sat. xv. ver. 126—128.

> ——— "who drive with little sail
> Their *earthen* boat before the summer gale,
> Or through the tranquil water's easy swell
> Work the short paddles of their painted shell."
> HODSON'S *Juv.* 4to. London, 1807, p. 288.

|| "No colour is distinguishable in the redhot kiln of the potter but the red itself, till the workman introduces a small piece of dry wood; which, by producing a light flame, renders all the other colours visible in a moment."—*Darwin.*

Smear'd her huge dragons with metallic hues,
With golden purples, and cobaltic blues;
Bade on wide hills her Porcelain castles glare,
And glazed pagodas tremble in the air."

That Earthenware and Porcelain were not uncommon in Europe during the first century of the Christian æra, is evident from the discoveries that were made in the excavations of those cities which were destroyed by the eruption of Vesuvius, in the first year of the reign of the emperor Titus. The Romans introduced it into Britain; and in the locality where the Staffordshire Potteries are established, were found, on sinking pits, very evident remains of Roman Potteries, and at a considerable depth below the present surface of the land.

It is supposed also, that one of the principal Roman Potteries was on a small island (now sunk) at the mouth of the Thames, from the numerous fragments of Roman earthen utensils which the fishermen often find entangled in their nets.

Holland has long been famous for the common yellow earthenware, called *Delf*, which name it originally received from the place of its manufacture, viz., the town of *Delft*. In closing this article it may be observed, that England is now pre-eminent in the manufacture of an article, which doubtless, from the commencement of the world, must have engaged the attention of its inhabitants, from its utility for all the general purposes of household economy, as well as for the medium of conveying down to posterity the progress of the arts and sciences.

ORIGIN OF MAKING GLASS.

Among the various productions of art, there is, perhaps, none so truly surprising, when we consider the materials from which it is formed, as that of *glass*.

It is the only instance, says Parkes, in his *Chemical Essays*, that I recollect of a substance perfectly transparent, being produced by the union of two dissimilar and entirely opake bodies. Many of the ancients who wrote on glass, seem, however, to have known nothing of its real nature. Agricola, lib. xii. *de metallis*, calls it a concrete juice; Vincent Belluascensis, lib. xi., calls it a stone; and Fallopius classes it with the middle minerals.

Different opinions have been held respecting the etymology of the word *glass*. Some have derived the word from its resemblance to ice (*glacies*), while others suppose it to be derived from *glastum*, the English *woad*, a vegetable which is employed in dying *blue*; glass having generally a tinge of blue in its appearance.*

The date of this elegant and useful invention is involved in great obscurity. According to Pliny, the first vessels of glass were made in the city of Sidon; but Loysel asserts that the

* "*Art of Glass*," by H. Blancourt.

glass-works of the Phœnicians were in high renown more than 3,000 years ago, and that they had merely depôts for the sale of their glass at Sidon and at Tyre. The Egyptians, however, lay claim to having first made it, and say that they were instructed in the art by the great Hermes.

Pliny attributes the invention of glass entirely to chance, and relates that it was first made in Syria by some mariners who were driven on shore on the banks of the river Belus; and who, having occasion to make large fires on the sands, burnt the *kali* which abounded on that shore; and that the alkali of the plant, uniting with a portion of the sand on which the fire stood, produced the first stream of melted glass that had ever been observed.*

It is said that glass-houses were erected in Britain before it was visited by the Romans. This may have been the case, as the Phœnicians had traded with the island long before the Romans took possession of it: it was to the latter, however, we were indebted for that progress which gave the impetus to that superiority in the art which we possess above all other nations.

GLASS WINDOWS.

It is very uncertain when glass was first employed for the transmission of light and other optical purposes, or how long any of the nations of Europe have enjoyed the benefit of glass windows. Parkes says, the best buildings in Herculaneum had windows made with a sort of transparent talc. Our oldest English historian, Bede, says, that in the seventh century it was not known how to make window glass in England; and that in the year 674, the abbot Benedict sent for artists from abroad to glaze the church and monastery of Wearmouth, in the county of Durham. These men probably came from Venice; for the first glass that was manufactured in Europe was made there. We learn also from Bede, that the agents of the abbot brought several glass-makers with them when they returned, who not only performed the work required by Benedict, but instructed the English in the art of making window glass for themselves, also glass for lamps, and other uses.

THE PORTLAND VASE.

The famed Portland Vase, which we read and hear spoken of as a beautiful piece of antiquity, was discovered about the middle of the sixteenth century, inclosed in a marble Sarcophagus within a sepulchral chamber, under the eminence called the Monte del Grano, about two miles and a half from Rome, on the road to Frascati. This sepulchral chamber appears to have been the

* Pliny, lib. v. cap. 19.

tomb of the Emperor Alexander Severus, and of his mother Julia Mammæa, and the vase was no doubt a cinerary urn belonging to the sepulchre. It remained in the Palace of the Barbarini family for more than two centuries, after which it became the property of Sir William Hamilton, from whom it passed to the Duchess of Portland. In 1810, it was deposited in the British Museum by the Duke of Portland. In February, 1845, a young man, a visiter at the museum, wilfully broke the vase into several pieces by throwing a stone at it. The fragments of the vase were afterwards joined together, and the work restored far more successfully than could have been anticipated. The vase is formed of dark blue glass, relieved by figures and devices in white enamel. It is about ten inches in height.

THE ETRUSCAN VASES.

"Etruria! next beneath thy magic hands
Glides the quick wheel, the plastic clay expands;
Nerved with fine touch, thy fingers (as it turns)
Mark the nice bounds of vases, ewers, and urns;
Round each fair form in lines immortal trace
Uncopied beauty, and ideal grace."

The Etruscans, who were probably a colony from Phœnicia, are noted by the early writers for their excellence in the manufacture of porcelain. The art of painting vases in the manner of the Etruscans has been lost for ages, and this is supposed, by the author of the Dissertations on Sir William Hamilton's Museum, to have happened in the time of Pliny. The honour of the recovery of this long lost art has been given to the late Mr. Wedgwood, and the term Etruscan Vase has thus been continued to the present day.

ORIGIN AND PROGRESS OF SCULPTURE.

Although no remains of Hebrew sculpture are known, they had attained to a considerable proficiency in some of the most difficult processes of the art, as early as the time of Moses. The setting up of the molten calf, and the making of the brazen serpent, are evidences of this.—The earliest recorded names of sculptors are in the Old Testament. Bezaleel the son of Uri, of the tribe of Judah; and Aholiab the son of Ahasimach, of the tribe of Dan. (Exod. xxxv.) They were the artists appointed to make the ornaments of the tabernacle, and their date is therefore about fifteen hundred years before the Christian era. Sculpture derived its lustre and perfection from Greece, where Pericles and a multitude of other excellent sculptors laboured, in emulation of each other, to render sculpture honourable, by an infinite number of works, which have been, and will be, the admiration of all ages.

The most eminent sculptors were Phidias, Lysippus, Praxiteles, Myron, Seopas, and Polycletes. The Egyptians were famous for their colossal statues, by whom they are generally supposed to have been invented. Their first monuments recorded of this nature were erected in honour of Mœris, king of Egypt, another in honour of his queen, and both were placed upon two thrones, supported by two pyramids, which were raised 300 feet high, in the middle of the lake Mœris; so that, notwithstanding the prodigious circumference of this lake, these two statues were conspicuous from its banks. The most eminent of this kind was the Colossus of Rhodes, made in honour of Apollo by Chares, the disciple of Lysippus, who spent twelve years in making it; and after it had stood 1300 years, it was thrown down by an earthquake. The dimensions of this statue are differently stated; but all accounts admit of the fact, that one of its feet stood on one side of the mouth of the harbour, and the other on the opposite side, so that ships under sail passed between its legs. Some of the moderns have doubted whether there was such a statue at Rhodes as the Colossus above described, and, indeed, the extravagant dimensions ascribed to it would tempt one to doubt the truth of the relation; but being mentioned by so many writers of reputation, it is most probable that there was at Rhodes an image of a prodigious size, dedicated to the Sun, though the hyperbolical or figurative expressions used by some writers concerning it may have given occasion to others to magnify its dimensions considerably beyond the truth. The Chinese were also famous in this respect. The monstrous Colossus at Maco is reckoned among the rarities of that country. It is one of their principal idols or deities, is all of gilt copper, and is seated in a chair 70 feet high. No less than fifteen men, they say, can stand conveniently on its head; and its other parts being proportionable, one may from thence form a judgment of its enormous bulk. What Diodorus says of the tomb of Osymandes is remarkable. It was built, says he, of stones, various coloured, and divided into many large apartments; the greater part filled with colossal statues of men and beasts. In one part, the history and exploits of Osymandes was engraved on the walls; in another part was seen an infinite number of statues representing an audience attentive to the decisions of a full Senate; in the midst stood the judge; at his feet was placed the volume containing the laws of Egypt, and round his neck was suspended, by a string, the Image of Truth with its eyes shut.

Turning, which is a branch of sculpture, seems to have been of very ancient invention. Some, indeed, to do honour to the age, will have it brought to perfection by the moderns; but if what Pliny, and some other ancient authors relate, be true, that the ancients turned these precious vases, enriched with figures and ornaments in relievo, which we still see in the cabinets of the curious, it must be owned (however great the excellence of our

own sculptures) that all that has been added in these ages makes but poor amends for what we lost of the manner of turning of the ancients.

STATUARY is likewise a branch of sculpture, and is one of those arts wherein the ancients have surpassed the moderns; insomuch, that it was much more popular, and more cultivated among the former than the latter. Phidias, we are told, was the greatest statuary among the ancients, and Michael Angelo undoubtedly among the moderns.

ORIGIN AND PROGRESS OF PAINTING.

The invention of painting is generally attributed to the Egyptians, at least as far as the four principal colours. The knowledge they had of chemistry seems to make this opinion certain; besides, the paintings still to be seen among the old remains of the Egyptian buildings, which have so long resisted the injuries of time, and which still retain a fresh and lively colouring, seem to put the matter beyond dispute.

Painting, although the accurate virtuoso cannot trace it so high, was (according to Andrews) much used in the eleventh and twelfth centuries to decorate churches by the Anglo-Normans.

The monk Gervese celebrates the beautiful paintings in the cathedral of Canterbury, built by Archbishop Lanfranc in the eleventh century; and Stubbs praises the pictured ornaments in the church of St. John, at Beverley, which were of a still earlier date. Peter of Blois satirically lashes the barons of his age (that of Henry II.) for causing both their shields and saddles to be painted with beautiful representations of combats, that they might satiate their eyes with the prospect of what they were too dastardly to engage in. The illumination of books was a branch of miniature painting much followed by the monks, and with great success. The materials which these holy artists employed were so durable, that their missals still dazzle our eyes with the brightness of their colours and the splendour of their gilding. Dr. Heylin says, the art of painting in oil was, till lately, universally attributed to John Van Eyk, a native of Maeseyk, who first mixed colours with linseed and walnut oil, in 1410; but Hessing, a German writer, has found in Theophilus, who lived in the eleventh century, a passage plainly mentioning the mixture of all kinds of colours with oil, for the purpose of painting wood-work. One author, however, contends, that Theophilus had no other idea than that of colouring over in oil, doors, windows, and other objects exposed to the weather, in order to make the colour durable.

It is certain, says he, that Cimabue, the restorer of painting in Italy in the thirteenth century, knew nothing of the art. Apollodorus, a native of Athens, carried painting to great perfection, and discovered the secret of representing to the life, and in their greatest beauty, the various objects of nature, not only by the

correctness of his design, but principally by the perfection of the colours, and the proper distribution of shades and lights. Zeuxis, the pupil of Apollodorus, carried the art much further than his master. Parrhasius, a native of Ephesus, was the rival of Zeuxis; and to them succeeded Apelles of Cos; Aristides, the Theban; and Protogenes, the Rhodian; who carried the art of painting to the greatest perfection it ever arrived. These and others, are mentioned by Pliny as the most celebrated painters of antiquity. To them succeeded the modern school, among whom may be named a Guido, a Titian, a Rubens, a Raphael, a Rembrandt, an Il Spagnoletto Ribera,* an Albert Durer, an Holbein, &c., and a long list of others, down to the period of a Reynolds, a David, a Lawrence, and a West.

ORIGIN AND PROGRESS OF ENGRAVING.

It was about the year 1460 that engraving and etching on copper was invented. Sir Robert Strange is so interesting on this most secure depositary for after ages of whatever is truly great, elegant, or beautiful, as to deserve ample notice:—

"No sooner had this art appeared," observes our author, "than it attracted general attention. All the great painters adopted it, with a view of multiplying their works, and of transmitting them with greater certainty to posterity. Albert Durer and Andrea Mantegna, two of the greatest painters of that age, practised the art of engraving, and have left us a variety of elegant compositions. These early productions of the art drew, by their novelty and excellence, the admiration of all Italy. Raphael himself, that prince of painters, was particularly charmed with the works of Albert Durer, and, in return for some prints he had received from him, sent him a present of his own portrait, painted by himself.

"Marc Antonio, who, by studying Albert Durer's works, had improved the art of engraving, was among the first who carried it to Rome, when the genius of the divine Raphael presided over the Roman school. Those who are conversant in the fine arts, know how much this painter encouraged engraving in Marc Antonio, his ingenious pupil; examine that engraver's works and you will find evident proofs of it, so much does he breathe, in his finest prints, the spirit of his sublime author. Other painters of the Roman school, as well as Parmegiano, Salvator Rosa, &c., have transmitted to us many fine compositions in this art.

"The Bolognese school furnishes more recent examples. Annibale, and Agostino, although two of the greatest painters Italy ever produced, exercised the art of engraving in preference to that of painting, and have thereby established to themselves, and secured to others, a reputation to the latest posterity. Guido, Guercino, Simon Cantarini da Pesaro, the Siranis, &c., have all of them left

* See "Origin of Sign-painting in England."

us many elegant prints, which are so many striking proofs of their having cultivated the art of engraving.

"To see it still in a higher degree of perfection, let us examine it when the school of Rubens presided in Flanders. Here we shall find that this great painter was no less intent upon cultivating this art than that of painting, conscious that by this means he not only diffused his reputation, but secured it to succeeding generations. Bolswert, Pontius, Vosterman, &c., were the companions of his and Vandyck's leisure hours. They esteemed one another, they lived together as friends and equals, and, to use the words of a late ingenious writer—*Sous leurs heureuses mains le cuivre devient or;*—'Under their hands copper became gold.' The works of those engravers, which are now sold at the price of pictures, are evident proofs of the state of the arts in those days.

"What numberless examples, too, have not Rembrandt, Bergham, Ostade, and others of the Dutch masters, left us of their desire to cultivate engravings? Have not the works of the former, which are now sold at most amazing prices, transmitted a reputation both to himself and to his country, which time can never obliterate? The Bloemarts, the Vischers, and others, were certainly ornaments to the age in which they lived.

"During the reign of Lewis the Fourteenth, what a number of great artists appeared in this profession, and did honour to France! The names of Gerard, Andran, Edelink, Poilly, &c., will be lasting ornaments to that kingdom. That magnificent prince frequently amused himself in this way; and so charmed was he with the works of the ingenious Edelink, that he conferred upon him the honour of knighthood. It has been owing solely to the honourable rank given to this art by the Royal Academy of Painting at Paris, that it has been cherished and cultivated to such a degree of excellence, that for a century past Paris has been the depositary of the finest productions in this way; and these have been the source of incredible riches to France.

"Let us, in the last place, follow this art into Great Britain:—Queen Anne, whose reign has been generally called the *Augustan age* of this country, was desirous of transmitting to posterity the Cartoons * of Raphael, which had been purchased by her grandfather, Charles the First. With this view she sent for Dorigny, the engraver, as this art was then but little cultivated in Britain.

"The reception he met with from the queen is well known. She honoured him with an apartment in the royal palace of Hampton Court, visited him from time to time, countenanced him on all occasions, and was the patroness of his undertaking. After her death, king George the First imitated the example of Anne; and upon Dorigny having completed his engravings, not only made him a very considerable present, but conferred upon

* See derivation of Cartoon.

him the honour of knighthood. From the departure of this artist, who executed a work which will reflect lasting honour on Britain, the art of engraving again relapsed into its former obscurity, till towards the middle of this (18th) century, when it was revived afresh by the introduction of other foreigners, together with the successful endeavours of several ingenious natives of these kingdoms."

THE SCHOOLS OF PAINTING.

A School, in the fine arts, denominates a certain class of artists, who have made it their particular study to imitate the productions of some great master.

The school of Florence is remarkable for greatness, and a grandeur of design, bordering on the gigantic. The art of painting was revived in Florence about the year 1240, by Cimabue, who transplanted the few remaining vestiges of the art from a Greek artist to his own country. The works of Cimabue, though in the ordinary style, received the applause of his fellow-citizens, and in a short time the art of painting became so considerable in Florence, that the academy of St. Luke was founded, in which, however, no painters were educated until the year 1350. Andrew Castagna was the first Florentine artist who painted in oil. Michael Angelo, and Leonardo da Vinci, contemporary painters, were esteemed the glory of the Florentine school. M. Angelo surpassed Leonardo in grandeur, while Leonardo was superior to him in the finer parts of the art. Leonardo, full of sensibility, was fond of expressing the sweet affections of the soul; but M. Angelo, not born to experience the softer passions, sought only to strike the imagination with terror, by the boldness and force of his conceptions. Michael Angelo was placed at the head of the school to which he belonged, and died in the year 1563, aged 89.

The school of Rome was formed by Grecian artists, who came from their own country to settle with the Romans. By them the art was handed down to the moderns, who derived all their knowledge from studying the Greek models.

This school is celebrated for grandeur of style, exquisite form, and beautiful expression. In the year 1483, Raphael Sanzio di Urbino was at the head of the Roman school. He excelled in representing philosophers, saints, virgins, and apostles. Although he had studied the works of Michael Angelo and Leonardo da Vinci, he avoided servilely imitating them. He adopted a medium between the exquisite pathos of Leonardo, and the fire of Angelo, and never advanced a step beyond the modesty of nature. This painter died at the early age of thirty-seven years. It is a very remarkable coincidence, that Raphael was born on a Good Friday, and died on a Good Friday! The celebrated Cartoons would alone immortalize him. They will be noticed by and bye.

The Venetian school was founded by Giorgione and Titian, scholars of Giovanni Bellini, who had studied the works of Domenichino. A beautiful mixture of colours was the grand object of the Venetians in their painting. Titian, or Tiziano Vecelli, having never studied the ancients, supplied the deficiencies in his education by servilely copying the objects of nature, by which practice he obtained a perfect knowledge of colouring—a knowledge never acquired by the artists of the Florentine and Roman schools. This painter was born in the year 1480, and died in 1576.

The Lombard school was founded by Antonio Allegri, more generally known by the name of Corregio. The characteristics of this school are a beautiful combination of colours, an elegant taste for design, and a charming mellowness of pencil.

The Caracci, Lodovico, Augustin, and Annibale, formed what is usually termed the second Lombard school. They established an academy at Bologna, called *l'Academia deglia Desiderosi*, in which was taught drawing, perspective, and anatomy. Lectures were also given in the various branches of the art, which were regularly delivered, until Annibale received an invitation from Cardinal Farnese to paint at Rome. The paintings of the Caracci, from the resemblance of their manner, are very often confounded together; it ought, however, to be mentioned, that competent judges of painting may easily discover the different styles adopted by the three painters.

The French school has been so fluctuating, that it is almost difficult to ascertain who was its principal founder. Miniature painting was nourished in France at a very remote period, and the French artists in this branch of the art, were held in high estimation by the Italians. Painting languished in France after the death of Francis I., until the reign of Louis XIII., at which time it was revived by James Blanchard, who had been educated in the Venetian school. But Blanchard, though a good painter, had no hand in forming the French school. Poussin was a careful and correct imitator of nature; but he educated no pupils, and consequently did not found the French school. To the abilities of Vouet, perhaps, the French are indebted for the first formation of their school; but afterwards were still more indebted to the brilliant talents of Le Brun, who was the fashionable painter of the age in which he lived. Excepting Le Brun, Eustace la Sueur, Poussin, and Claude Lorraine, the French artists possessed little to recommend their works, in which inelegance and a certain stiffness of expression might invariably be found. The Count de Caylus reformed the bad taste of his countrymen, by directing their attention to the models of Greece and Rome.

It is needless to inform the intelligent reader, that the French capital is adorned with those invaluable works of art, which for-

merly created so much emulation at Florence, Rome, Turin, and Naples. A similar collection is *now* formed in this country, *The National Gallery*, which will in time, we hope, eclipse even that of our French neighbours.

Germany has not had the honour of forming a regular school of painting. Mengs, Deitrich, Albert Durer, and Holbein, were Germans, and the most celebrated artists that country has produced. A few solitary artists, however, will not form a school.

The Flemish school is remarkable for great brilliancy of colouring, a nobleness of conception, and the magic of the *chiaro obscuro*. Oil painting was discovered, or at least practised, first in Flanders, by John Van Eyck, who died in 1441, aged seventy-one. Peter Paul Rubens was unquestionably the founder of the Flemish school. This person was not only an admirable painter; he was endowed with many excellent qualities, and esteemed a skilful politician. He was ambassador from the Spanish king to Charles I., from whom he received the honour of knighthood. Rubens equally excelled in painting historical subjects, portraits, fruit, flowers, landscapes, and animals. The historical pictures of this master do not possess that sweetness of expression so prevalent in the works of Raphael; his principal merit lay in colouring, though he never equalled the productions of Titian. Sir P. P. Rubens was born at Antwerp in the year 1577, and died in 1640.

The Dutch school may be considered as distinct from all others. The divine expression of Raphael, and the fire of Michael Angelo, are entirely disregarded by the Dutch, who have adopted a manner of painting practised alone within the precincts of their own country. Their favourite subjects are the vulgar games of the rudest peasantry, boors drinking and smoking, faithful representations of smiths' workshops, with all the *minutiæ* to be found therein, and the depredations of banditti. If we view one of these subjects, painted by Teniers the younger, we may be sure to find it a perfect *chef d'œuvre*. This artist possessed very prolific talents, and was beyond doubt the best painter of the manners of the peasantry in the Low Countries. Lucas de Leyden, who lived in the fifteenth century, is generally considered as the patriarch of the Dutch school. Van Been, Vander Hilst, Cornelius Poelemburg, Rembrandt, John de Laer, Van Ostade, Gerard Douw, Metzu, Meris, Cuyp, Wouvermans, Berghem, Vandervelde, and Van Huysum, were educated in the Dutch school, and have produced most admirable specimens of the art of painting.

The English school did not exist until the Royal Academy in London was established in 1766. We had, however, many excellent painters long before that period, whose productions rank with those of the great Italian masters. Holbein, though a German, executed most of his celebrated works in this country. He was much encouraged by Henry VIII., and painted portraits of

most of the English nobility. He died at his house in Whitehall, in the year 1554, and was buried with much solemnity. In the reign of James I., Cornelius Jansens arrived in England from Holland, and painted the king and nobility; but his talents being soon after eclipsed by Vandyke, he returned to his own country. Sir Anthony Vandyke received the first rudiments of the art from Vanbalen of Antwerp; but afterwards became the pupil of Rubens, under whose excellent guidance he made such rapid progress in the art, that a portrait he painted of his master's wife, even at that period, is ranked among the best of his productions. Leaving Rubens, he made the tour of Italy, and at his return to Antwerp, was invited to England by Charles I., by whom he was knighted. He married the beautiful daughter of Lord Ruthven, Earl of Gowrie. Sir Joshua Reynolds, the great founder of the English school, was born at Plymton, near Plymouth, on the 16th of July, 1723, and was the pupil of Hudson. In the year 1750, he went to Rome, where he remained two years prosecuting his studies. At his return to his own country, he received that patronage which was due to his extraordinary talents. Sir Joshua died in London, at the age of sixty-nine, and was buried in St. Paul's cathedral with great funeral pomp.

THE CARTOONS.

These celebrated paintings are so called from the Italian word *cartone*, a kind of pasteboard on which they are painted. While Raphael was in the employ of Leo the Tenth, his holiness employed this distinguished painter to make designs of the Acts of the Apostles, for the purpose of having them copied on tapestry. As soon as these tapestries were completed, the Cartoons remained neglected at Brussels, till they were purchased by Rubens for Charles the First of England, and in a dilapidated state (for they had been cut to pieces to facilitate the work of the weavers) they were brought to England. In the reign of William the Third, the pieces were put together in a most careful manner, and a gallery was built at Hampton Court for their reception, where, after one or two removes, they are now finally deposited.

SIGN PAINTING.

Sign Painting is of very ancient date, and, by some, is supposed to have its origin prior to any other painting. Many of the first masters were sign painters, for instance Ribera, or Il Spagnoletto,* was a sign painter, and in Cumberland's life of him we are told, that a Cardinal, one day passing in his coach, observed a tattered figure employed in painting a board, affixed to the outside of one of the ordinary houses in the streets of Rome.

* The little Spaniard.

The youth and wretchedness of the spectacle engaged his pity, and the singular attention with which he pursued his work attracted his curiosity. It was Il Spagnoletto, in the act of earning his bread, of which his appearance made it evident he was absolutely in want.

He then proceeds to state, that the Cardinal, after some preliminary conversation, took him home in his coach, and ordered him apartments in his palace, where he pursued those studies that rendered him afterwards so eminent.

Signs and sign painting were first introduced into England in the reign of Edward the Third, from France. London afterwards became famous for its signs, every shopkeeper or dealer having one; indeed, extravagant sums were laid out on this then requisite decoration. They were not then affixed to the house, but were placed on posts, or hung thereon on hinges, on the edge of the footpath.

> "Old London's signs did creek, creek, creek,
> For every gust of wind did make them speake."

We are told, that in the reign of Richard the Second, a lord mayor of London imported not "cashmeres and laces," but women, from Flanders, and kept stew-houses, where the dainty and squeamish were to deal in this kind of merchandise; and further, that Henry the Seventh also granted his licence to twelve bordillos or stews, having *signs* painted on their walls, to distinguish them and invite the passenger.

ORIGIN AND PROGRESS OF THE CHANDOS PORTRAIT OF SHAKSPEARE.

It was first in the possession of Sir William Davenant, who died insolvent, and afterwards of John Owen, his principal creditor. After his death, Betterton, the actor, bought it. Betterton made no will, and died very indigent; he had a large collection of portraits of actors, which were bought at the sale of his goods by Bullfinch the printseller, who sold them to one Mr. Sykes. The portrait of Shakspeare was purchased by Mrs. Barry, the actress, who sold it afterwards, for forty guineas, to Mr. R. Kech. Mr. Nicol of Colney Hatch, Middlesex, marrying the heiress of the Kech family, this picture devolved to him. By the marriage of the Duke of Chandos with the daughter of Mr. Nicol, it became his Grace's property, and by the marriage of the Duke of Buckingham into the Chandos family, for some time it adorned the collection at Stowe. And at the sale of the Stowe collection it was purchased by the Earl of Ellesmere, who kindly permitted it to be engraved by Mr. Cousens for the Shakspeare Society. A History of this interesting Picture is in course of preparation by that able and indefatigable Shakspearian scholar, Mr. J. Payne Collier.

MUSIC.

"All Nature's full of thee: the summer bower
Respondeth to the songster's morning lay;
The bee his concert keeps from flower to flower,
As forth he sallies on his honied way;
Brook calls to brook, as down the hills they stray;
The isles resound with song, from shore to shore;
Whilst 'viewless minstrels' on the wings that play,
Consorted strains in liquid measures, pour
To thunder's deep-toned voice, or ocean's sullen roar."

The River Derwent.

The origin of music is lost in the mazes of antiquity; and all hypotheses on the subject are very little better than mere conjecture. The practice of this science being universal in all ages and countries, it is absurd to attribute its invention to any one man, or any particular nation; yet, as no people can carry back their researches into antiquity to so early a period as the Egyptians, modern writers seldom attempt to trace the history of music beyond their era.

Apollodorus gives us an account of the origin of music in that country, which we must, perhaps, only regard as a fanciful idea of the writer, though it is not altogether improbable. He ascribes the origin of the art, and the invention of the lyre, to the Hermes, or Mercury of the Egyptians, surnamed Trismegistus, or Thrice Illustrious; and who was, according to Newton, the secretary of Osiris.

The Nile having overflowed its banks at the periodical period for the rise of that wonderful river, on its subsidence to its usual level, several dead animals were left on the shores, and among the rest a tortoise; the flesh of which being dried and wasted in the sun, nothing remained in the shell but nerves and cartilages, and their being tightened and contracted by the drying heat, became sonorous. Mercury, walking along the banks of the river, happened to strike his foot against this shell, and was so pleased with the sound produced, that the idea of the lyre suggested itself to his imagination. The first instrument he constructed was in the form of a tortoise, and was strung with the sinews of dried animals.

It is probable that vocal music was practised, or at least that the ancients were acquainted with the difference in the tones of the human voice, and its capabilities for harmony, before instruments were thought of; and the latter, without doubt, owed their origin to the observation of effects flowing from natural causes. Thus Diodorus, Lucretius, and other authors, attribute the invention of wind instruments to observations made of the whistling of the wind in reeds, and in the pipes of other plants. The different tones of sounding strings must have been observed very early, and thus have given birth to stringed instruments;

whilst instruments of percussion, such as tabors or drums, probably originated from the sonorous ringing of hollow bodies when struck.

In the first conception all these instruments were rude and imperfect, and would afford little pleasure to the musician of the present day. Indeed, in the first effort, we can fancy the inventors themselves amazed at the effect produced, and starting with surprise or fright,

"E'en at the sound themselves had made."

The progress of improvement, however, was soon visible: and there cannot be a doubt, but that the music of the ancients was of a very high order.

NOTATION.

The invention of Notation, and of musical characters, is of ancient date, being generally ascribed to Terpander, a celebrated poet and musician of Greece, who flourished about the 27th Olympiad, or 671 years before Christ. Previously, music being entirely traditional, must have depended much on the memory and taste of the performer.

LETTERS IN MUSIC.

Gregory the Great (as he is commonly called), about the year 600, substituted the Roman letters A B C, &c., as the names of notes, in lieu of the more complicated Greek ones; by which the study of the science was greatly simplified.—See Dr. Burney's *History of Music.*

ORIGIN OF DIVIDING MUSIC INTO BARS.

In the 16th century, music began to be considered part of a polite education. In a collection called Queen Elizabeth's Virginal Book, some very difficult pieces of that era are preserved, several of which are by Tallis and Bird, two eminent composers of English sacred music. The English musicians of this period were equal to any of those on the continent; and it is difficult to say whether the Italian, German, or French schools, deserve the preference. At the beginning of this century, the mode of dividing music *into bars* appears to have been first used.

ORIGIN OF THE DOMINANT IN MUSIC.

The 16th century is remarkable for many improvements in the theory and practice of music, which have led to the present high state of the art. In 1590, a schoolmaster of Lombardy (Charles Monteverde) invented the harmony of the *dominant;* he was also the first who ventured to use the seventh and the ninth of the dominant, openly and without preparation; he likewise em-

ployed the minor fifth as a consonance, which had always before been used as a dissonance. The same professor introduced the double dissonances, and diminished and altered chords. About the same time L'Viadana de Lodi conceived the idea of giving to the instrumental bass a different melody from that of the vocal, to which it had previously strictly adhered. He also invented the figured or thorough bass.

CONCERTS.

The first regular series of Concerts in England was instituted in the year 1710, under the title of "The Academy of Ancient Music," and continued to exist upwards of eighty years. In 1776, the Concert of Ancient Music was established in London, chiefly at the suggestion of the Earl of Sandwich.—An institution intended to preserve the solid and valuable productions of the old masters from oblivion, and of which Mr. Joah Bates was for many years the sole conductor.

In the year 1813, the "Philharmonic Society" was established in London, with a view chiefly to the cultivation of instrumental music. In 1834, a Concert was founded under the name of "The Society of British Musicians;" and another in 1833, called a "Vocal Society," consisting of thirty professional members, who gave six Concerts at the Hanover Square Rooms, consisting almost entirely of vocal music, ancient and modern, of every school.

TRUMPETS.

The invention of the Trumpet has been ascribed to the Tyrrhenians; but others, with greater probability, to the Egyptians, from whom it might have been transmitted to the Israelites. It is usually made of brass, sometimes of silver, iron, tin, and even wood. Moses made two of silver, to be used by the priests (Numb. x.); and Solomon made two hundred like those of Moses (Josephus, lib. viii.), which shows the antiquity of this instrument. Among the Romans, there were various instruments of the Trumpet kind, as the *tuba*, *cornua*, *buccina*, and *lituus*. The tuba, or long trumpet, called by the Hebrews "The Trumpet of the Jubilee," may be seen in several pieces of ancient sculpture at Rome, particularly on the arch of Titus, or Trajan's pillar, and in a basso-relievo at the Capitol, representing the triumph of Marcus Aurelius. In England, they were sounded before Offa, king of Mercia, A.D. 790.

ORGANS.

The origin of the Organ is obscure. We read of ancient hydraulic and pneumatic Organs, but the water must have been the moving power only, to impel the wind into the pipes. Of

this kind is the representation of a tree, with birds upon it, described by Gerbert, (*De Cantu et Musica Sacra*, vol. ii. plate xxviii.) The Chronicle of Albericus adds to the singing of the birds before Constantine, "the roaring of enormous gilded artificial lions," (See Gerbert, vol. ii. p. 151.) That such birds can be made, is certain, from Maillardet's beautiful little artificial bird, which started up out of a gold snuff-box, fluttered its wings, and sang with a pipe so clear and loud, as to fill a large room. In later times, the term Organ, in a musical sense, came to signify only the instrument now known under that name. Before the tenth century, Organs were common in England. St. Dunstan gave one to the abbey of Malmesbury in the reign of Edgar. Elfeg, bishop of Winchester, obtained one for his cathedral in 951, which was the largest then known. This is alluded to by Mason the poet:—

> "Twelve pair of bellows, ranged in stated row,
> Are join'd above, and fourteen more below.
> Those the full force of seventy men require,
> Who ceaseless toil, and plenteously perspire:
> Each aiding each, till all the wind be prest
> In the close confines of th' incumbent chest,
> On which four hundred pipes in order rise,
> To bellow forth that blast the chest supplies."

PIANO-FORTES.

About three centuries back, there were in use two kinds of instruments with key-boards, namely, the *Clavitherium*, of a square shape, having strings of cat-gut, which were vibrated by bits of hard leather, operated on by the inner end of the key; and the *Clavecin*, resembling the grand piano, having strings vibrated by plectrums of quill or hard leather. These instruments continued in use till Marius, in 1716, presented to the Academy of Sciences at Paris a Clavecin, whose strings were vibrated with hammers, instead of plectrums. Two years after, Christoforo, at Florence, introduced some further improvements. In 1772, Sebastian Erard made the first Piano in France; and in the following year Stodart patented in London a combination of the harpsichord and grand piano. In 1786, Gieb took out a patent for what is called the grasshopper action, which is still used for square pianos, in the dampers of which improvements were patented in 1794 and 1798, by Southwell. In 1809, Thom and Allen patented compensation metallic tubes, which were adopted by Stodart in the grand piano. Broadwood, Collard, Kirkman, Stewart, and Wornum, have contributed to the improvement of this instrument.

ITALIAN OPERA.

To the close of the 16th, and the beginning of the 17th centuries, the invention of the *recitative*, or recited music, which gave to the lyric drama a peculiar language and construction, is ascribed.

Mr. Burgh, in his *Anecdotes of Music*, gives the following account of the origin of this species of composition:—"Persons of taste and letters in Tuscany, being dissatisfied with every former attempt at perfecting dramatic poetry and exhibitions, determined to unite the *best Lyric Poet* with the *best Musician* of their time. Three Florentine noblemen, therefore, Giovanni Bardi, Count of Vernio, Petro Strozzi, and Jacobi Corsi, all enlightened lovers of the fine arts, selected Ottavio Rinuccini and Jacobo Peri, their countrymen, to write and set to music the drama of *Dafnè*, which was performed in the house of Signior Corsi, in 1597, with great applause; and this seems the true era, whence we may date the Opera, or Drama, *wholly set to music*, and in which the dialogue was neither sung in measure, nor declaimed without music, but recited in simple musical notes, which amounted not to singing, and yet was different from the usual mode of speaking." After this successful experiment, Rinuccini wrote Eurydice and Ariana, two other similar dramas.

In the same year, Emilio del Cavaliere composed the music to an opera called *Ariadnè*, at Rome; and the friends of this composer, and of Peri, respectively lay claim to the honour of the invention of recitative for each of these *artistes*. The Eurydice of Peri was, however, the first piece of the kind performed in public; its representation taking place at the theatre, Florence, in 1600, on the occasion of the marriage of Henry IV. of France with Mary de Medicis; and Pietro del Velle, a Roman knight, an amateur musician, who, in 1640, published an able historical disquisition on the science, expressly says, the first dramatic action * ever represented at Rome, was performed at the Carnival of 1606, on his cart, or movable stage; when five voices, or five instruments, the exact number an ambulent cart would contain, were employed. Thus, it seems the first secular drama in modern Rome, like the first tragedy in ancient Greece, was exhibited in a cart!

The Italian Opera has undoubtedly given a great impulse to English dramatic music. The first of this species of composition which was performed in England, was *Arsinoe*, in 1705. An English version, set to music by Thomas Clayton, one of the royal band, in the reign of William and Mary, was then presented.

The translation was bad, and the music execrable; yet this drama was performed twenty-four times in the first, and eleven in the second year.

* Of course, the *secular* drama is here meant.

THE TROUBADOURS.

"When the cloth was ta'en away,
Minstrels straight began to play,
And while Harps and Viols join,
Raptured Bards, in strains divine,
Loud the trembling arches rung
With the noble deeds we sung."

In the eleventh century, the Troubadours made their appearance in Provence. They were the founders of modern versification; frequently singing their own songs to the melody of their own harps; and when they were not able to do the latter, minstrels accompanied them, who recited the lays the Troubadour composed. Though in every country wherever there is a language, there is poetry, and wherever there is poetry, there is music; and in our own in particular, singing to the harp appears to have been early and successfully cultivated, yet the melodies were purely traditional; and the most ancient melodies extant, that have been set to a modern language, are those which are preserved in the Vatican Library, to the songs of the Troubadours, written in the ancient dialect of Provence. In the 12th, 13th, and part of the 14th centuries, the minstrels, bards, or *jongleurs*, the descendants of the Troubadours, occupied a conspicuous station in society. In our own country there were king's minstrels and queen's minstrels, who enjoyed a high degree of favour and protection.

Yet, in some of the satires of the times, we find them abused under the names of *chantier*, *fableeir*, *jangleeirs*, and *menestre;* whilst their art is called *janglerie*, and they are said to be *Anti-Christ perverting the age by their merry jangles.* Piers Ploughman, an ancient satirist, also accuses the minstrels of debauching the minds of the people, and of being tutors of idleness and the devil's discourse; and that they did imbibe some of the general licentiousness which, at the era of the Conquest, and for some time before, and some time after, overspread all England, is not unlikely. But for several reigns they were favoured by the noble and the fair, and protected by royal authority. In their baronial mansions, on all occasions of high and solemn feasts, the observances of chivalry and the charms of music were united.

In the reign of Henry III. we find one Henry de Auranches, a Frenchman, dignified with the title of Master Henry, the versifier: which appellation, Mr. Warton observes, perhaps implies a character different from the royal minstrel, or joculator. In 1249, and in 1251, we find orders on the treasurer to pay this Master Henry one hundred shillings, probably a year's stipend; and in the same reign, forty shillings and a pipe of wine were given to Richard, the king's harper, and a pipe of wine to Beatrice, his wife. In time, a gross degeneracy appears to have characterised the once-famed order of minstrels: the sounder

part of society pursued them with prohibitions and invectives, till they were at last driven from the more respectable walks of life to the lower orders. Their irregularities became the more rude and offensive, till their order expired amid the general contempt of an improving nation.—*Turner's History of England*, vol. i. p. 432.

The history of the Troubadours and the Provençal Poets has formed the subjects of many valuable publications of late years. In France, M. Raynouard has published not only a selection of their best writings under the title of *Choix des Poesies des Troubadours*, but also a Glossary of the Language in which they are written. M. Fauriel has also published in three vols. 8vo, *Histoire de la Poesie Provençale*. While in Germany, an accomplished M. Dier has given to the world both an Essay on their Poetry, and a volume on the lives and writings of the most distinguished Troubadours. Of the German Troubadours, or Minnesingers, the late Mr. Edgar Taylor published an interesting account in his *Lays of the Minnesingers;* and in 1838, Professor von der Hagen of Berlin, published a collection of their writings under the title of *Deutsche Liederdichter des* 12, 13, *and* 14 *Jahrhunderts*.

COMMERCE, USE OF MONEY, COINS, BANKING SYSTEM, INTERNAL NAVIGATION, &c.

ORIGIN OF COMMERCE, AND USE OF MONEY.

The few wants of men in the first state of society, were supplied by barter in its rudest form. In barter the rational consideration is, what is wanted by the one, and what can be spared by the other. But savages are not always so clear-sighted. A savage who wants a knife will give for it any thing that is less useful to him at the time, without considering his future wants. But mankind improve by degrees, attending to what is wanted on the one side, and to what can be spared on the other.

Barter, in its original form, proved miserably deficient when men and their wants multiplied. That sort of commerce could not be carried on at a distance; and even among neighbours it does not always happen, that the one can spare what the other wants; it was necessary, therefore, that some commodity should be found in general estimation, that would be gladly accepted in exchange for every other, and which should be neither bulky, expensive in keeping, nor consumable by time. Gold and Silver

are metals that possess these properties in an eminent degree; and are also divisible into small parts, convenient to be given for goods of small value.

Gold and silver, when first introduced into commerce, were bartered like other commodities, by bulk merely; but shortly, instead of being given loosely by bulk, every portion was weighed in scales, but weight was no security against mixing base metals with gold and silver. To prevent that fraud pieces of gold and silver are impressed with a public stamp, vouching both the purity and the quantity; and such pieces are called *Coin*.

This was an improvement in commerce, and at first probably deemed complete. It was not foreseen, that these metals wear by much handling in the course of circulation, and consequently, that in time the public stamp is reduced to be a voucher of the purity only, not of the quantity. This embarrassment was remedied by the use of paper-money; and paper money is attended with another advantage, that of preventing the loss of much gold and silver by wearing.

When gold or silver, in bullion, was exchanged with other commodities, such commerce passed under the common name of barter, or permutation: when current coin was exchanged, such commerce was termed the buying and selling; and the money exchanged was termed the price of goods.

The Phœnicians were the earliest people who are recorded to have devoted themselves to commerce. It seems they performed long voyages, and established colonies in remote countries, like the moderns. The Greeks and Romans were not insensible of the value of commerce, and they pursued it at different periods with eagerness and success. The Venetians, from the year 900 to 1500, enjoyed a monopoly of the produce of the East, and thereby became a wealthy and powerful people. The Genoese proved their rivals; but certain free towns of Germany, called Hanse Towns, afterwards disputed with the Italians the palm of commerce. The Portuguese, on discovering a new route to India, by the Cape of Good Hope, became for a time a considerable commercial people; but the Dutch drove them from their India possessions, and for a century carried on half the trade of the world. The English, however, have taken the lead of all other nations; and by means of their invincible fleets, their free constitution, their domestic agriculture and manufactures, and their valuable colonies in every sea, they have nearly engrossed the commerce of the world to themselves.

Money as a medium of commerce is first mentioned in Genesis xxiii., when Abraham purchased a field as a sepulchre for Sarah, A.M. 2139. Money, which is sometimes said to have been first made at Argos, 894 years B.C., increased eighteen times in value from 1290 to 1789, and twelve times its value from 1530 to 1789. Silver has increased thirty times its value since the

Norman Conquest; viz, a pound in that age was three times the quantity it is at present, and ten times its value in purchasing any commodity.

ORIGIN OF WEIGHTS AND MEASURES IN ENGLAND.

The origin of all weights and measures in England, was derived from a *corn of wheat*, (vide Statutes of 51 Henry III., 31 Edward I., 12 Henry VII.) which enacted, that 32 of them, well dried and gathered from the middle of the ear, were to make one penny-weight; but it was subsequently thought better to divide the dwt. in 24 equal parts, called grains. All measures of capacity, both liquid and dry, were at first taken from Troy-weight, and several laws were passed in the reign of Henry III. enacting, that 8 lbs. Troy of wheat, taken from the middle of the ear, and well dried, should make one gallon of Wine measure. The standard Wine Gallon, which was kept sealed at Guildhall, was generally reckoned to contain 231 cubic inches; but Dr. Wybard, in his Tectometry, having asserted that it did not contain more than 224 or 225 cubic inches, an experiment was made, May 25th, 1688, to ascertain the fact. The Commissioners of Excise caused a vessel to be made in form of a parallelopipedon, each side of its base was 4 inches, and its depth 14 inches, so that its just content was 224. In presence of the Lord Mayor, the Commissioners of the Excise, the Rev. Mr. Flamstead (Astronomer-Royal), Mr. Halley, and several other eminent mathematicians, this vessel was very exactly filled with water, and being carefully emptied into the Standard Wine Gallon, did so accurately fill it, that all present were fully convinced it contained only 224 cubic inches. However, it was not thought convenient to alter the supposed content of 231, and accordingly the error continued until the recent introduction of the new Imperial Gallon. The old Beer or Ale Gallon of 282 cubic inches, was intended to bear the same proportion to Avoirdupois-weight as the Wine did to Troy; for it was founded by several nice experiments, that the 1 lb. Avoirdupois was equal to 14 oz. 11 dwts. 15½ grs. Troy; being very near 14 oz. and six tenths. Hence 12 : 231 :: 14-6 to 281,05, and by a trial of the Standard Ale Quart, kept in the Exchequer, (12 Charles II.), it was found to contain just 70½ cubic inches, and consequently the gallon = $70\frac{1}{2} \times 4 = 282$. The old Dry or Corn Gallon was originally meant to bear a *mean* (or nearly so) between the Wine and Beer Gallon; it was, previous to 1697, computed to hold 272¼ cubic inches; but a statute made in that year enacted, the Winchester Bushel should be round, with a plain and even bottom, 18½ inches throughout, and 8 inches deep; consequently, it contained 215,042 cubic inches for the old legal Corn Gallon. Weights and measures were invented 869 B.C.; fixed to a standard in England, 1257; regulated, 1492; equalized, 1826.

ALMANACS.

Almanacs are said to have originated with the Northern Nations, who formerly used to engrave, or cut upon square sticks about a foot in breadth, the courses of the moon of the whole year; whereby they could tell when the new moons and changes should appear, as also their festival days; and this they called an *Al-mon-aght*, that is to say, *all must heed*. The more correct etymology is, however, unquestionably from the Arabic *al*, the article, and *mana* or *manah* to count.

They were first published by Martin Ilkus, at Luda in Poland, in 1470; compiled by Muller, in their present form, 1473; the Stationers' Company of London claimed an exclusive right to publish them till 1779; and a *million* annually at one time are said to have been sold. For some curious particulars of the contents of the earlier almanacs, see the *Companion to the Almanac for* 1829.

COIN.

At the Conquest, the little coined silver that we had, bore the same countenance with that which had been current in the days of our Saxon kings; for the Conqueror's penny is of the same size as them, presenting his head full-faced, a cross in his right hand, and a sceptre in his left, inscribed *Willem Rex Anglo*. On the reverse, an arms *fleirée*, with four sceptres quarterly, the inscription *Jesthn on Herefor*. Stowe says, the conqueror, as he appeared on his coins, wanted a beard, and quotes William of Malmesbury to prove that the Normans never wore any; he also mentions, that some of the conqueror's coins had *Le Rey Wilam* inscribed on them, though all that are now attributed to him have either the simple style of *Rex*, or with the addition of *An* or *Angolo*. It is presumed that the coinage of money in this fashion, was one of the improvements which the Norman court received from our Edward the Confessor, who by their own writers is acknowledged to have taught them a great many English customs. All great sums were paid at this time by weight; thus, the monks of Ely paid the king 700 marks; and Edgar Atheling's allowance was a pound of silver daily (1074). The purveyances were even changed into money, and the sheriff collected them in the following proportions. Instead of

Bread for 100 men, one shilling.
One pasture-fed ox, one shilling.
A ram, or sheep, four pence.
Provender for 20 horses, four pence.

But when these little contributions were thus gathered, the collectors still paid the gross sums into the exchequer by weight.

ORIGIN OF GOLD COIN IN ENGLAND.

The first gold coins on record were struck by Henry III., A.D. 1257, and were called gold pennies, weighing as much as two silver pence, and passing for twenty-pence. The next gold coinage was that of the *florin* (from Florence) in 1354. called also abroad the *guelder*, or golden piece. Of the old gold standard, the principal coins were *nobles*, of 6*s*. 8*d*. value; half and quarter, or farthing nobles, as they were called; *marks*, of 13*s*. 4*d*. value; *angels* of 10*s*., and sovereigns of 20*s*. each.

Guineas were first coined in the reign of Charles II., and were thus named, because the gold was brought from Guinea.

Shillings were first coined in England, in the reign of Henry VII., in the year 1501. Crowns and Half Crowns in 1552. The first legal copper coin was made in the reign of James I., in 1609, prior to which private leaden tokens were in general circulation.

Penny pieces, and Twopenny, of copper, were first coined in England, 1794.

COINS OF EDWARD VI.

The following is the description of the current money of that reign. King Edward's Silver Crown-piece, coined at York. It had the king's figure at full length, on horseback, in full armour, crowned, and holding a drawn sword at his heart. The horse is adorned with large embroidered trappings, with a plume of feathers on the head, and the date under him. The Mint mark is y, and it is circumscribed with these words:—EDWARD VI. D.G. AGL., FRA. Z. HIBR. REX. The reverse like that of the shilling.

The Sovereign, struck in the sixth year of his reign, had the profile figure of his majesty in armour, crowned, holding a drawn sword in his right hand, and the orb in his left. The Mint marked a tun over the royal head, circumscribed with these words:—EDWARD VI. E. G. AGL. FRAN. Z. HIB. REX. The reverse had the arms crowned, and the like supporters as his father, with E. R. on the pedestal, and the following motto:—JHS, AVTEM, TRANSIENS PER, MEDIUM, ILLORY, IBAT.

The base shilling of Edward VI., coined at York. The Mint mark y, the head in profile, crowned with the legend, EDWARD VI. D. G. AGL. FRA. Z. HIB. REX. On the reverse, TIMOR, DOMINI, FONS VITE, M.D.XLIX.

The Half-Sovereign, coined in his third year. It has the king's bust in armour, bareheaded, circumscribed SCUTUM FIDEI PROTEGIT EUM—a rose between each word, and a rose the Mint mark. On the reverse the arms in a shield, crowned, between the initial letters E. R., with the title circumscribed as above.

The fine Shilling of Edward VI. It bore the king's bust, full-faced, crowned, and in his parliamentary robes, with a chain of the order. On one side of the head is a large double rose, and

on the other the figures XII., denoting the value, with the title, as above, in old English characters. The Mint mark y, N. B. This is the first English coin on which we see the Collar of the Order of the Garter.

The Sixpence of his third year, of the York Mint. The Mint mark y. On the obverse is the king's bust in armour, crowned, and labelled with the regal title. On the reverse are the royal arms in an oval shield, garnished and crowned, with the motto, SCUTUM, FIDEI, PROTEGIT, EUM.

The Noble was also in use in this reign, as an appropriate attendant on the Sovereign.

INTEREST OF MONEY

Was 2*d.* per week for 20*s.* in 1260; 45 per cent., 1307; the first law in England for establishing interest of money at 10 per cent. was in 1546. The pious subjects of Edward VI. repealed this law as unlawful and most impious; but it was restored in queen Elizabeth's time. In those days the monarchs could not borrow without the collateral security of the metropolis. Interest was reduced from 10 to 8 per cent., 1624; reduced by the Rump parliament to 6 per cent., and confirmed at the Restoration; to 5 per cent., 1714; from 4 to 3 per cent., 1750. Interest of the National Debt reduced, 1749, 1823.

VALUE OF LABOUR AND MONEY IN EARLY TIMES.

In the year 1352, in the 25th of Edward III., wages paid to haymakers was 1*d.* per day; a mower of meadows, 3*d.* or 5*d.* an acre; reapers of corn, first week in August 2*d.*, in the second 3*d.* per day, and so on till the end of August, without meat, drink, or other allowance, finding their own tools. For thrashing a quarter of wheat or rye, 2½*d.*; a quarter of barley, beans, peas, or oats, 1½*d.* A master carpenter, 3*d.* a day; other masons 3*d.*, and servants, 1½*d.* Tilers 3*d.*, and their knaves 1½*d.* Thatchers, 3*d.* per day, and their knaves, 1½*d.* Plasterers, and other workers of mud walls, and their knaves in like manner, without meat or drink, and this from Easter till Michaelmas; and from that time *less*, according to the direction of the justices.

About the year 900, king Alfred left to each of his daughters £100 in money. In 1221, Joan, eldest daughter to king John, upon her marriage with Alexander, king of Scotland, had a dowry of £1000. In 1278, Edward I. gave his daughter Joan, contracted to the son of the king of the Romans, 10,000 marks sterling, and this to be returned in case the prince died before her. In 1314, Elizabeth, wife of Robert Bruce, king of Scotland, being imprisoned in England, was allowed for herself and family, 20s. per week. In 1330, Joan of Oxford, nurse to the Black Prince, had a pension of £10 per annum; and Maud Plumpton,

a rocker, had 10 marks. In 1402, the salary of the Lord Chief Justice of the King's Bench, was £40. In 1408, the Lord Chief Justice of the Common Pleas, had 55 marks per annum. In 1545, the former had an addition of £30 to his salary, and the other justices of £20.

STERLING.

Origin of the term as applied to money.

In the time of Richard I., money coined in the East part of Germany came in special request in England, on account of its purity, and was called Easterling Money, as all the inhabitants of those parts were called Easterlings; and soon after some of these people, skilled in coining, were sent for to London, to bring the coin to perfection, which was soon called *Sterling*, from Easterling. King Edward I. established a certain standard for the silver coin of England; but no gold was coined until the reign of Edward III., who in the year 1320 caused several pieces to be coined, called Florences, because they were coined by Florentines. Afterwards he coined Nobles, then Rose Nobles, current at 6*s.* 8*d.*, Half Nobles at 3*s.* 4*d.*, called Halfpennies of gold; and Quarters at 1*s.* 8*d.*, called Farthings of gold. The succeeding kings coined Rose Nobles, and Double Rose Nobles, Great Sovereigns, and Half Henry Nobles, Angels, and Shillings. James I. coined Unites, Double Crowns, and Britannia Coins, Shillings, and Sixpences. Charles II. converted most of the ancient gold coins into guineas.

BOARD WAGES.

Board Wages first commenced in England with king Charles I.'s servants, in 1629.

INSURANCE OF SHIPS, &c.

Insurance on ships and merchandise, Suetonius conjectures, was contrived by Claudius in 43. Insurance on shipping began in England, in 1560. Insurance offices in London, 1696.

RENT

Was first made payable in money, instead of kind, in 1136.

FIGURES IN ARITHMETIC

Were introduced into Europe from Arabia, 991, and into England in 1253.

ALGEBRA

Was first introduced into Europe in 1300, and became in general use in 1590. Numerical algebra was invented in 950, and first known in Europe in 1494; letters were first used in algebra in 1590.

LAC OF RUPEES.

A Rupee is an Indian coin of silver, of 2*s.* 3*d.* and 2*s.* 6*d.*, and a *lac* signifies nothing more than a certain amount, say about £12,500 sterling.

DIAMONDS.

Diamonds were first cut and polished at Bruges, in 1489. Diamond mines discovered at Golconda, 1584; at Coulour, 1640; and at Brazil in 1730.

The weight of diamonds is estimated in carats, 150 of which are equal to one ounce Troy. The average price of rough diamonds is about £2 per carat.

According to this estimate, a *wrought* diamond, three carats, is worth £72, and one of 100 carats, £80,000. The largest diamond probably ever heard of, is one mentioned by Tavernier, who saw it in the possession of the Great Mogul. It was about as big as a hen's egg, and weighed 900 carats in the rough. The largest diamond ever brought to Europe, is one now in the possession of the sovereign of Russia. It weighs 195 carats, and was long employed as the eye of a Braminical idol. A French soldier discovered the value of the gem, and changed his religion, worshipping at the altar of the god, that he might deprive him of his splendid eye. At length he succeeded in substituting a piece of glass for the diamond, and again became a good Christian! After passing through several hands, the empress Catherine at length fixed it in the possession of the Russian crown, giving for it £90,000, and a perpetual annuity of £1000. It is cut in the rose form, and is the size of a pigeon's egg. One of the most beautiful is the *Pitt* Diamond, which is a brilliant, and weighs rather more than 136 carats. It was brought from India by a gentleman of the name of Pitt, and purchased by the Duke of Orleans, who placed it in the Crown of France, where it still remains. The celebrated *Pigot* Diamond is in the possession of Rundell and Co.

INTERNAL NAVIGATION IN ENGLAND.

It was so late as the year 1720, when inland navigation commenced in England, by the deepening of the rivers Mersey and Irwell. The carrying trade between Manchester and Liverpool, was then performed principally by gangs of pack-horses. The owners of these horses of course alleged, that their rights would be invaded, and their profits diminished, by the new navigation; though whether they presented petitions to parliament, complaining of the infringement, and praying that the proprietors might not be allowed to proceed (continues the *Leeds Mercury*), is more than we can say; but supposing this had been done, and that parliament in its wisdom had determined to protect the vested

interests of these ancient carriers from invasion; and allowing further, that the intercourse between Manchester and Liverpool had continued to increase till it had obtained its present magnitude of 1000 tons a day, the consequence would have been, that the inhabitants of Lancashire would have had to maintain upon the road alone Forty Thousand Pack-horses, which would, when in marching order, have formed a continuous line, in close array, of upwards of eighty miles.

PAWNBROKERS' BALLS.

The three balls, as a Pawnbroker's Sign, dates its origin from the Lombards, the great money-lenders, who came from Lombardy and settled here. The greatest of these traders in money were the celebrated, and eventually princely house of the Medici of Florence. They bore pills on their shield (and those pills, as usual then, were gilded,) in allusion to the professional origin from whence they had derived the name of Medici; and their agents in England and other countries put their armorial bearings over their doors as their sign, and the reputation of that house induced others to put up the same sign.

It has been wittily remarked, that the Three Balls intimate, that it is *two to one* against your redeeming what you pledge!

ORIGIN AND PROGRESS OF THE BANKING SYSTEM.

The Trapezitæ of the Greeks, and Argentarii or Nummularii of the Romans, were persons who lent money upon usury, kept the accounts of other usurers, and exchanged worn for new money, for a profit, but did not deal in cheques, drafts, &c.

Beckmann, however, says, that they did pay money by a bill, which process was termed *præscribere* and *rescribere*, and the assignment or draft *attributia*, and dealt besides in exchanges and discounts. Philip the Fair, in 1304, ordered a bank to be held upon the great bridge of Paris; and they had booths and tables before church doors, &c., called *mensæ combiatorum* (our Scriptural Tables of the Money Changers), stands at fairs for changing money, &c. They were obliged to give security in property, and were formed into *guilds.** We had had a set of them called *Caursini*, from the family Caursini at Florence, it being agreed that, however divided, they should take the name of that family, *penes quàm summa mercatura erat.* All the Italian merchants who practised usury, were called *Lombards;* hence our *Lombard Street.*†

The draft of one banker upon another, and the cheque, occur in Rymer. The deposit of money to be let out at interest, is a practice of the Roman Argentarii, who exercised their trade in

* See article on *Guild.* † See article on *Lombard Street.*

the Forum, under the inspection of the town magistrate; and when they ceased to show themselves, their bankruptcy was declared by these words, *foro cessit.—Fosbroke's Encyclopædia.*

Such is the ancient history of bankers; with regard to modern times, Pennant says, regular banking by private people resulted in 1643, from the calamity of the time, when the seditious spirit was incited by the acts of the parliamentary leaders. The merchants and tradesmen, who before trusted their cash to their servants and apprentices, found that no longer safe, neither did they dare to leave it in the Mints at the Tower, by reason of the distresses of majesty itself, which before was a place of public deposit. In the year 1645, they first placed their cash in the hands of goldsmiths, who began publicly to exercise both professions. Even in my days, continues Pennant, were several eminent bankers who kept the goldsmith's shop, but they were more frequently separated. The first regular banker was Mr. Francis Child, goldsmith, who began business soon after the Restoration. He was the father of the profession, a person of large fortune, and most respectable character. He married between the years 1665 and 1675, Martha, only daughter of Robert Blanchard, citizen and goldsmith, by whom he had twelve children. Mr. Child was afterwards knighted. He lived in Fleet Street, where the shop still continues in a state of the highest respectability. Mr. Granger, in his *Biographical History*, mentions Mr. Child as successor to the shop of Alderman Backwel, a banker in the time of Charles II., noted for his integrity, abilities, and industry, who was ruined by the shutting up of the Exchequer, in 1672. His books were placed in the hands of Mr. Child, and still remain in the family. The next ancient shop was that possessed by Messrs. Snowe and Benne, a few doors to the west of Mr. Child's, who were goldsmiths of consequence in the latter part of the same reign. Mr. Gay celebrates the predecessor of these gentlemen, for his sagacity in escaping the ruins of the fatal year 1720, in his Epistle to Mr. Thomas Snow, goldsmith, near Temple Bar.

To the west of Temple Bar, the only one was that of Messrs. Middleton and Campbell, goldsmiths, who flourished in 1622, and is now continued with great credit by Mr. Coutts. From thence to the extremity of the western end of the town, there was none till the year 1756, when the respectable name of Backwel rose again, conjoined to those of Darel, Hart, and Croft, who with great reputation opened their shop in Pall Mall.

BANK OF ENGLAND.

This national bank was first established in 1694, in the reign of William and Mary. It was projected by one Paterson, and its original capital was £1,200,000. The style of the firm is The Governor and Company of the Bank of England.

SAVINGS' BANKS.

The origin of these valuable institutions has been attributed to the Rev. Joseph Smith of Wendover, who, in 1799, circulated proposals to the inhabitants of his parish, to receive from Twopence upwards, every Sunday evening during the summer months, and to repay at Christmas the amount of the deposit, with the addition of one-third as a bounty. The next institution was established in 1804, at Tottenham, in Middlesex, by Mrs. Priscilla Wakefield; and from that period the system has gradually risen to its existing importance.

EAST INDIA COMPANY.

The East India Company of England was first established in 1600; their stock then consisting of £72,000, when they fitted out four ships; and, meeting with success, they have continued ever since; India Stock sold from 360 to 500 per cent., 1683; a new company was established, 1698; the old one re-established, and the two united, 1700; agreed to give government £400,000 per annum, for four years, on condition that they might continue unmolested, 1769; in great confusion, and applied to parliament for assistance, 1773; judges sent from England to administer the laws there, by the government, April 2nd, 1774; Board of Control instituted, 1784; Charter renewed, 1813. Some alterations in the constitution and administration of the Company were effected by the Act 3 and 4 William IV., c. 85, which passed 28th August, 1833.

DISCOVERIES AND INVENTIONS.

MANUFACTURE OF EDGE TOOLS.

Parkes, in his *Essay on Edge Tools*, says the history of the invention of edge tools is involved in much obscurity. The materials employed by the ancients for making them were various; but the metal in general use in modern times, and among civilized nations, for the fabrication of such instruments, is iron, though this metal varies in its nature, and is differently prepared according to the purposes to which the instrument or weapon is applicable.

Although iron was known before the deluge, yet there is reason to believe that the method of making it was afterwards lost. Tubal Cain, who lived nearly 4000 years before the commence-

ment of the Christian era, was "an instructor of every artificer in brass and iron;"* and we are told that Abraham took a knife to slay his son Isaac.† In these early times mention is also made of shears, and of shearing of sheep;‡ and yet many of the ancient nations knew nothing of iron, but used stones, flints, the horns and bones of various animals, the bones and shells of fish, reeds, and thorns, for every purpose in which the moderns now use edge tools of iron and steel.

Hesiod, who probably lived a thousand years before the time of Christ, says plainly, that the ploughshare was made with a species of very hard oak; and from his manner of describing the ploughs that were then employed, there is no reason to suppose that any iron was used in constructing them. The following is Elton's translation of the passage:—

> "If hill or field supply an *ilex* bough,
> Of bending figure like the downward plough,
> Bear it away; this durable remains,
> While thy strong steers in ridges clear the plains;
> If with firm nails thy artists join the whole,
> Affix the share-beam, and adapt the pole."

Though the Britons had some iron when they were first invaded by the Romans, yet, as Cæsar observes, "they had it only in small quantities, hardly sufficient for home consumption, and none to spare for exportation." But after the Romans had been some time settled in this island, this most useful metal became very plentiful, and made a part of the British exports.

On the arrival of the Saxons in Great Britain, our ancestors were still in a low state of civilisation. One of their laws enacts, that no man should undertake to guide a plough who could not make one; and that the cords with which it is drawn should be formed of twisted willows. ||

From this period edge tools gradually made their appearance, but centuries elapsed, even in Britain, or England as it is now called, before they were brought to any kind of perfection. We read but little of swords in the beginning of the 15th century, though no doubt they were then in use, since there is the evidence of Geoffrey Chaucer, who died only two years before the memorable battle of Hamilton was fought, that Sheffield was, even then, famous for its cutlery:—

> "A dagger hanging at his belt he had,
> Made of an ancient sword's well-tempered blade;
> He wore a Sheffield whittle in his hose."§

Chronology informs us, iron was first discovered by the burning of Mount Ida, 1406 B.C. In England by the Romans, soon after the landing of Julius Cæsar. First discovered in America, in

* Genesis iv. 22. † Ibid. xxii. 10. ‡ Ibid. xxxviii. 12, 13.
|| Leges Wallicæ, p. 283. § Chaucer's Canterbury Tales.

Virginia, 1715. First cast in England, at Blackstead, Sussex, 1544.

KNIVES.

It is difficult to ascertain the date of the introduction of every kind of cutting or pointed instruments; but when the utility and convenience of these domestic implements were once experienced, there can be no doubt that the practice of using them quickly became very general, and that manufactories of knives and other edge tools were consequently soon established in various parts of the kingdom. Table knives were first made in London in the year 1563, by one Thomas Matthews of Fleet Bridge. They were probably not in use in the time of Chaucer.

FORKS.

Neither the Greeks nor the Romans have any name for forks; they were not used by the ancients; they used the *ligula*, similar to our spoons. Formerly, persons of rank kept in their houses a carver. The Chinese use no forks, but have small sticks of ivory, of very beautiful workmanship, inlaid with gold and silver. The use of forks was first known in Italy towards the end of the fifteenth century, but at that time they were not very common.

In France, at the end of the sixteenth century, even at Court, they were entirely new. Coryate, the traveller, is said to be the first person who used forks in England, on which account, says Beckmann, he was called, by way of joke, *Furcifer*. In many parts of Spain at present, forks are rarities.

Among the Scotch Highlanders, knives have been introduced at table only since the revolution. Before that period every man had a knife of his own, as a companion to his dirk or dagger. The men cut the meat for the women into small morsels, who then put them into their mouths with their fingers.

The use of forks at table, was at first considered as a superfluous luxury; and therefore they were forbidden to convents, as was the case in regard to the congregation of St. Maur.

RAZORS.

The term Razor, as applied to the instrument that we shave with, is supposed to be derived from the word *raze*, to cut or pull down, to leave nothing standing. Razors are mentioned by Homer. Before English manufactures excelled in cutlery, Fosbroke says, razors were imported from Palermo in Italy, or rather Sicily.

PINS.

The pin was not known in England till towards the middle or latter end of the reign of Henry VIII.; the ladies until then

using ribbons, loops, skewers made of wood, of brass, silver, or gold. At first the pin was so ill made, that in the 34th year of the king, parliament enacted that none should be sold unless they be "double-headed, and have the headdes soudered faste to the shanke of the pynne," &c. But this interference had such an influence on the manufacture, that the public could obtain no supply until the obnoxious act was repealed. On referring to the statute book, the act of repeal, which passed in the 37th year of the same reign, contains the following clauses, which tends to shew how cautious the legislature ought to be not to interfere with any manufactory which they do not perfectly understand. The act of repeal having recited the former act, it then goes on to say, "At which tyme the pynners playnly promised to serve the kynge's liege people wel and sufficiently, and at a reasonable price. And for as much sens the makyng of the saide act there hath ben scarcitee of pynnes within this realme that the kynge's liege people have not ben wel nor competetly served of such pynnes nor ar like to be served nor the pynners of this realme (as it doeth nowe manifestly appere) be hable to serve the people of this realme accordyng to their saied promise. In consideracion whereof it maie please the kyng, &c., that it maie be adjudged and demed from hensforth frustrated and nihilated and to be repealed for ever."—*Stat. Henrici Octavi*, xxxvii. *cap.* 13.—The consumption of the whole nation is now, 1831, estimated at *sixteen millions* of pins per day.

NEEDLES.

The Cambrian inhabitants of Britain sewed together for garments the skins of animals, while they used as needles small bones of fish or animals, rudely sharpened at one end; and needles just of the same sort were used by the natives of the Sandwich islands when Captain Cook first visited them. Stowe says, that needles were first sold in Cheapside in the reign of Queen Mary, and then they were made by a Spanish negro, who refused to discover the secret of his art. It will be recollected, that many Spanish artisans came over to England on the marriage of Philip the Second with the said princess. So that we may fairly suppose the needle to be of Spanish origin. Needles were first manufactured in England 1566, by Elias Grouse, a German.

SAWS, &c.

The invention of this instrument is ascribed to the nephew of Dædalus, who, as they say, having accidentally met with the jaw of a serpent, which he used with success to divide a small piece of wood, thus acquired the first idea of such an implement, and soon afterwards formed a metallic instrument in imitation of it. It is also said, that from the saw originated the idea of the file.

A saw-mill was first fitted up in London in 1633, but afterwards demolished, that it might not deprive the poor of employ.

TOURNIQUET.

This instrument, used by surgeons to benumb the limb prior to amputation, was invented by one Morell, at the siege of Besançon, in 1674.

Petit, of France, invented the Screw Tourniquet in 1718.

ANCHORS.

The data of the invention of the anchor is somewhat obscure. The first anchors, however, were not made of iron, but of stone, and sometimes of wood. These latter were loaded with lead. Several writers relate that the Phœnicians, in their first voyages into Spain, having amassed more silver than their ships could contain, took the lead from their anchors, and supplied its place with silver.—*Goguet's Origin of Laws*, &c., vol. i. p. 292.

TELEGRAPHS

Were first invented, 1687; put into practice by the French in 1794; by the English, January 28, 1796. In 1816, it was determined to change the Admiralty Telegraphs into Semaphores. They consisted of an upright post, with moveable arms. This kind of Telegraph continued to be used at the Government Stations till the introduction of the

ELECTRIC TELEGRAPH.

The idea of applying electricity to the purposes of telegraphic communication, is said to have originated with Mr. James Bain, an ingenious mechanic, to whom, by a recent legal decision, a handsome remuneration is to be paid out of the funds of the Electric Telegraph Company.

It is chiefly, however, to the joint labours of Messrs. W. F. Cooke and Professor Wheatstone, that Electric Telegraphs owe their practical application. The first was laid down upon the London and Blackwall Railway; the second from London to West Drayton; the third (in 1849) from London to Gosport, and by means of this surprising agency, an instantaneous communication is now made between London and Paris. This invention was patented in 1837. When Faraday obtained the converse of electro-magnetism, by induced electricity from magnets in motion, he originated magneto-electricity, and it is possible that its successful application to the purposes of the Electric Telegraph, will supersede the use of the present galvanic electricity.

The Electric Telegraph is now marching apace over continental

Europe, and so complete is the magic network of its intellectual nerves, that for all purposes of communication it may be said that there is no longer any British Channel. From the mountain cities of Transylvania, to the marshes of Pomerania, there is scarcely a town of any literary or commercial importance not connected by the metallic pulses terminating at Charing Cross. The Baltic, the Black Sea, the Bay of Biscay, are all now brought into immediate contact with each other. A word may be shot by lightning from the Gulf of Venice to the Irish Sea. Holland has now been brought, as it were, into the human family; and Amsterdam, Haarlem, the Hague, Leyden, Rotterdam, and Breda, are but as links in the great chain of European confraternity.

ELECTRIC PRINTING TELEGRAPH.

Mr. J. Brett has invented an Electric Printing Telegraph, which consists of two parts, called the communicator, or key-board, and the printing machine; the former is supposed to be at the station from which intelligence is to be transmitted, and the latter, the place to which it is to be sent. The machinery is propelled chiefly by the power of weights, or by ordinary clock-springs. The motion of the printing-machine is regulated by the galvanic current, by means of an escapement, and which requires much less power than is necessary to impel the machinery; thus both the advantage of the instantaneous action of the current, and the greater power of the weights, combine to accomplish the work for which this machine is designed. By the use of Mr. Brett's Telegraph, communications are made in any language, and printed upon paper with considerable rapidity and precision; the paper and ink are self-supplying, and sufficient may be placed in the apparatus of both to last for some time. It is calculated that the letters may be printed at a greater speed than a well-practised person could write them, and that a clerk, after some experience, might manipulate upon the finger key-board upwards of 150 letters per minute.

DOMESTIC TELEGRAPH.

The mechanical Domestic Telegraph consists of an arrangement of tubes, formed of gutta percha, and supplied with metallic and other mouth pieces, to which a whistle is attached. By blowing into the tube, the whistle is sounded in a remote apartment, and the message can then be delivered with scarcely any elevation of the voice through the tube, which transmits sound in a remarkable manner. Mr. Whishaw of John Street, Adelphi, contributed a Telekouphonon, or Speaking Telegraph, to the Great Exhibition.—(See Official Descriptive Catalogue, vol. i. p. 454.) Mr. Burdett of Clapham, has also invented another Domestic Tele-

graph, requiring only one bell for any number of rooms. All the rooms being numbered, wires are brought to corresponding numbers on this machine, so that, when the wire of any room is agitated, the bell will ring, and the indicator will point out the number of the room on the dial where attention is required.

TELESCOPES.

The precise period of the invention of the Telescope is unknown. Roger Bacon, before the end of the thirteenth century, had no doubt conceived the instrument, though there is no proof that his conception was carried into practice. About 1590, two Dutch opticians, Zachariah Jans (or Jansen,) and Hans Lapprey, constructed Telescopes. The first on record, however, who appears to have carried his theoretical notions into effect, is Leonard Digges, as we learn from the second edition of his *Pantometria*, published by his son in 1591. It was while Galileo was living at Venice, A.D. 1609, that he heard of its discovery, and immediately applied himself to make such improvements, so as to render this instrument available for the purposes of astronomy. In 1655, Huygens, in conjunction with his brother Constantine, applied himself to the manufacture of this noble instrument. Since his time, improvements have been made in it by James Gregory, Sir Isaac Newton, Dr. Hooke, Herschel, and the Earl of Rosse.

HOROSCOPE.

This word, in astrology, is the degree or point of the heavens rising above the eastern point of the horizon at any given time, when a prediction is to be made of a future event, as, the fortune of a person then born, the success of a design then laid, the weather, and so on. The word is composed of ὥρα, hour, and σκεπτομαι, I consider. Such was at one time the infatuation concerning horoscopes, that Albertus Magnus, Cardan, and others, are said to have had the temerity to draw that of Jesus Christ.

Horoscope is also used for a scheme or figure of the twelve houses or signs of the Zodiac, in which is marked the disposition of the heavens for any given time. Thus we say, to draw a horoscope, to construct a horoscope, and the like. *Calculating a nativity*, is when the life and fortune of a person are the subject of the prediction.

SPECTACLES.

Dr. Johnson expressed his surprise that the inventor of spectacles was regarded with indifference, and had found no biographer to celebrate his deeds. Most authorities give the latter

part of the thirteenth century as the period of their invention, popular opinion has pronounced in favour of Alexander de Spina, a native of Pisa, who died in the year 1313. In the Italian Dictionary, *Della Crusca*, under the head of "Occhiale," or Spectacles, it is stated that Friar Jordan de Rivalto tells his audience, in a sermon published in 1305, that "it is not twenty years since the art of making spectacles was found out, and is indeed one of the best and most necessary inventions in the world." This would place the invention in the year 1285. On the other hand, Dominic Maria Manni, an eminent Italian writer, attributes the invention to Salvino Armati, who flourished about 1345—(See his Treatise, *Degli Occhiali da Naso, inventati da Salvino Armati*, 4to. 1738.) On the authority of various passages in the writings of Friar Bacon, Mr. Molyneux is of opinion that he was acquainted with the use of spectacles; and when Bacon (*Opus Majus*) says, that "this instrument (a plano-convex glass, or large segment of a sphere) is useful to old men, and to those who have weak eyes; for they may see the smallest letters sufficiently magnified," we may conclude that the particular way of assisting decayed sight was known to him. It is quite certain that they were known and used about the time of his death, A.D. 1292.

TIME MEASURE BAROMETER

Was introduced by Scipio Nasica, 159; King Alfred's time-keeper was six large wax tapers, each 12 inches long; as they burnt unequally, owing to the wind, he invented a lanthorn, made of wood, and then scraped plates of ox-horns, glass being a great rarity, (887.) The ancients had three sorts of time measures; hour glasses, sun dials, and a vessel full of water with a hole in its bottom.

SAILING COACHES.

We have heard much of propelling coaches by steam, but it appears from the following article, that sailing coaches, or coaches propelled along by the wind, were known to our neighbours long ago. They were invented by Simon Sterinius, a Fleming.

"Purposing to visit Grotius (saith Gassendus,) Peireskius went to Scheveling, that he might satisfy himself of the carriage and swiftness of a coach, a few years before invented, and made up with that artifice, that with expanded sails it would fly upon the shore as a ship upon the sea. He had formerly heard that Count Maurice, a little after his victory at Newport, had put himself thereinto, together with Francis Mendoza, his prisoner, on purpose to make trial thereof; and that within two hours they arrived at Putten, which is distant from Scheveling fourteen leagues, or two and forty miles. He had, therefore, a mind to make the experiment of it himself, and he would often tell us

with what admiration he was seized, when he was carried with a quick wind, and yet perceived it not, the coach's motion being equally quick."

STEAM ENGINES.

We have often heard of the utility of steam being derived from its effect on the lid of the tea-kettle; be that as it may, it was first employed to produce motion by Brancas, a philosopher at Rome, about the year 1628. But the first real steam engine for raising water, is described in a small pamphlet, published in the reign of Charles the Second, in the year 1663, entitled, "A Century of the Names and Scantlings of the Marquis of Worcester's Inventions, written in the year 1655." No use was made of this invaluable hint until Captain Savary, in 1698, obtained a patent for an engine which operated both by the expansive and condensive force of steam, to be employed in drawing mines, serving towns with water, and for working all sorts of mills.

Thomas Newcomen, ironmonger, and John Cowley, glazier, of Dartmouth, obtained a patent in 1705 for improvements made in the steam engine, and in which Captain Savary was admitted to participate. But it was reserved for James Watt, a mathematical instrument maker at Glasgow, to bring the steam engine to perfection. He obtained a patent for his great invention of performing condensation in a separate vessel from the cylinder. Many inventions have, since that time, been made by him for effecting a saving and better application of steam. Watt often acknowledged, that his first ideas on this subject were acquired by his attendance on Dr. Black's Chemical Lectures, and from his consideration of latent heat, and the expansibility of steam. The name of George Dodd deserves a prominent place in the history of steam engines, as being the first to undertake a considerable voyage by sea in a steam vessel. The boat was built on the Clyde by Messrs. Wood, and was launched in 1813, under the name of the Glasgow, but subsequently called the Thames.

HORSE'S POWER.

This term, used as the name of a measure of power, is an expression which had its origin in convenience. In its first application no great nicety was necessary; but as the value of mechanical power became better understood, an exact measure, nearly coinciding with the power of a horse, and uniformity in the practice of engineers, became desirable. Mr. Watt has fixed the elementary horse power at 1,920,000lb. raised one foot per hour, or 32,000lb. raised one foot per minute, or 533 raised one foot per second. Mr. Watt further assigned a proportion for the low-pressure steam engine, equivalent to a horse's power, which is 55 times the square of the diameter of the cylinder, in inches,

multiplied by the velocity of the piston, six feet per minute, and the product divided by 32,000, the result is the number of horse's power. The advantage of steam power is apparent; the horse can work at that rate only eight hours; the engine may be kept at work as long as wanted.

WINNOWING MACHINES.

These very useful machines were a Chinese invention, brought to Europe by the Dutch, and first made in Scotland by Rodgers, near Hawick, in 1733, from whence they were soon after brought into Northumberland, where they were first used in England.

SPINNING JENNIES.

The Spinning Jenny, to which this country owes so much of its commercial greatness, was originally invented by Hargreaves in 1767, but ultimately improved by Richard Arkwright, a barber, but who afterwards became an eminent manufacturer, and ultimately Sir Richard Arkwright, Bart.

The term Jenny, was derived from his wife, whose name was Jane, but whom he used to address by the familiar name of Jenny; thinking, no doubt, as the latter had been very prolific (which was the case), that his new invention would be equally so, under a similar appellation. The result justified such a conclusion.

AIR BALLOONS.

As balloon ascensions seem quite the rage, it may not be amiss to state, that Mr. Lunardi accompanied by a cat, a dog, and a pigeon, ascended in one from the Artillery Ground, Moorfields (the first attempt of the kind in England), September 15, 1784. For some account of the recent improvements in aerial machines, see the *Reports of the Juries of the Great Exhibition*, p. 309.

LANTHORNS

Were first used in England by king Alfred, in 890, as is noticed in Asser's *Life of Alfred*. See also John xviii. 3.

DIORAMA, PANORAMA, &c.

Diorama is from the Greek, and means to "see through," and is a mode of painting and scenic exhibition of recent invention by two French artists, Daguerre and Bouton. It possesses some advantages over the Panorama, in being equally suitable for architectural and interior views as for landscape. The Panorama is neither more nor less than a large picture, the Diorama is a transparency, and the Cosmorama and Pœcilorama

a couple of galanta shows for grown up ladies and gentlemen. The Diorama in the Regent's Park, London, was first opened in 1823, and was erected after the plans of Messrs. Morgan and Pugin. The Diorama at Berlin, executed by Carl Gropius, an eminent scene painter, is somewhat on the same plan.

KALEIDOSCOPE.

This ever-varying optical instrument derives its name from καλος *beautiful*, ειδος *a form*, and σκοπεω *to see*. The novelty was so enchanting, that opticians could not manufacture kaleidoscopes fast enough to meet the universal desire for seeing the delightful and ever-varying combinations presented by each turn of the magical cylinder. It was invented by Dr. Brewster, to whom, had its exclusive formation been ensured, it must have produced a handsome fortune in a single year. Unhappily, that gentleman was deprived of his just reward by fraudful anticipation.

WATER CARRIAGE.

Floats, or rafts, are believed by most authors to have been the first kind of water carriage. To these succeeded canoes, made of one large tree excavated, to secure its freight from being wetted or washed away.

"Then first on seas the hollow alder swam."

As uncultivated natives wanted proper tools for sawing large trees into planks, the most ancient vessels or boats in several countries were made of osiers, and the flexible branches of trees interwoven as close as possible, and covered with skins. The sea which flows between Britain and Ireland, says Cæsar, is so unquiet and stormy, that it is only navigable in summer, when the people of these countries pass and repass it in small boats made of wattles, and covered carefully with the hides of oxen.

SHIPS OF WAR.

The art of ship-building was first invented by the Egyptians; the first ship (probably a galley) being brought from Egypt by Darius, 1485 B.C. The first ship of 800 tons was built in England, 1509. The first double-decked one built in England was of 1000 tons burthen, by order of Henry VII.: she had three masts, carried 80 guns, measured 138 feet in length and 36 in breadth; it cost £14,000, and was called the Great Harry. Down to the year 1545, the "Great Harry" was the only ship of that description in the British Fleet. She was accidentally burnt at Woolwich in her sixty-fifth year; before this, 24 gun-ships were the largest in our navy. Port-holes, and other improvements, were first

invented by Descharges, a French builder at Brest, in the reign of Louis XII., 1500.

BASKETS.

Baskets were first made by the ancient Britons, who exported vast quantities of them. Julius Cæsar particularly alludes to them in his Commentaries.

MARINER'S COMPASS.

The Mariner's Compass was invented by Flavio Gioia, or Goya, a Neapolitan, and from which period we may date the general intercourse among nations. It was discovered early in the fourteenth century.

FLEUR-DE-LIS ON THE MARINER'S COMPASS.

Those who have seen the mariner's compass, or indeed a drawing of it, must have observed the fleur-de-lis at the point of the needle. From this circumstance the French have laid claim to the discovery; but it is much more probable that the figure is an ornamental cross, which originated in the devotion of an ignorant and superstitious age to the mere symbol.

BRIDGES.

Bridges were originally called Bows. Stow says, at Stratford by Bow is a bridge, the first that was built of stone in England. It was built by orders of queen Matilda, relict of Henry I., over the river Lea, and called Stratford Bow from its arch, which was a piece of architecture then probably new to the British nation. It was built in 1087. It is related that queen Matilda, being closely pursued by her enemies, forded the river Lea below Old Ford, on which occasion, the waters being much out, some of her favourite attendants were drowned, and which afflicted her so much, that afterwards she caused the bridge above alluded to, to be built over the said place. The oldest bridge now existing in England, is the triangular bridge at Croyland in Lincolnshire, which is said to have been erected about A. D. 860. The oldest suspension bridge is believed to have been the Winch Chain Bridge, suspended over the Tees, supposed to have been erected about 1741.

CANALS.

The first canal in England, with locks and sluices, was made A.D. 1563, near the city of Exeter. The inventor was John Trew of Glamorgan. In 1755, an act was passed for constructing one eleven miles long from the mouth of Sankey Brook, in the river

Mersey, to Gerard's Bridge and St. Helens. The aggregate length of the navigable canals of England exceeds 2,200 miles.

FISHING WITH NETS IN ENGLAND.

The means of supplying life with necessaries, was but imperfectly known and cultivated. The poor pagans of Sussex, though starving for want of food, knew not how to catch any fish except eels, until Bishop Wilfred (who in 678 took shelter in that district) instructed them in the use of nets. He took 300 at a draught, and thus, supplying the bodily wants of his catechumens, rendered their minds tractable to his doctrines, and easily accomplished their conversion.

GUNPOWDER.

Gunpowder was known in the Eastern world long before its discovery took place in Europe. It is a curious fact, that upon our discovery of China we found that nation possessed of gunpowder, a composition which could not have been made without a considerable knowledge of chemistry. It has been said that it was used in China as early as the year 85, and that the knowledge of it was conveyed to us from the Arabs, on the return of the Crusaders to Europe; that the Arabs made use of it at the siege of Mecca in 690; and that they derived it from the Indians. The discovery of the manufacture of this death-dealing combustible in Europe, is by some attributed to Berthold Schwartz, a German chemist and monk, who, happening to triturate some sulphur, nitre, and charcoal, in a mortar, was surprised and alarmed at an unexpected explosion, which blew off the head of his mortar to a considerable distance. The probability however is, that this was a second discovery of the same thing, for the first intimation that was given of it was considerably before, by that great philosopher, Roger Bacon, in his posthumous treatise, entitled, De Nulliate Magicæ, published in 1316. "You may," says he, "raise thunder and lightning at pleasure, by only taking sulphur, nitre, and charcoal, which singly have no effect, but mixed together, and confined in a close place, cause a noise and explosion greater than a clap of thunder."

Gunpowder was first made use of in warfare, in Europe, by the English at the battle of Cressy, in the year 1345, when, for the first time, three pieces of field ordnance, or cannon,* were first used. It was afterwards used by the Venetians at the siege of Genoa, and from that period was adopted by every power in Europe. It consists of a very intimate mixture of nitre, or nitrate of potash, charcoal, and sulphur: the proportions are 75 nitre, 15 charcoal, and 10 sulphur.

* The first cannons were made of trees bored, and bound with iron hoops. Stone balls were used till the reign of Henry VIII.

Before the introduction of gunpowder, however, an highly inflammable compound called Greek fire was in use; and this, having the property of burning under water, could not easily be extinguished; consequently, it did surprising execution. In the 12th century, the emperors of Constantinople used to send quantities of this dreadful combustible to princes in friendship with them, as the most valuable present they could give them, and the greatest mark of their favour. It was considered so important an article of offence, that the use of it was continued long after the introduction of gunpowder.

CANNONS.

Cannons were first used at the battle of Cressy, in the year 1345; they were, however, of a small kind. Great guns were first used in England at the siege of Berwick, in 1405. Muskets were not invented till the year 1521. Cannons were first made of wood, bound with iron. The earliest cannon-balls were of stone. Brass cannons first cast in England by John Owen, 1535. Iron cannons first cast, 1543, in Sussex.

BOMBS.

Bombs were first invented in 1388, by a man at Venlo. Some attribute them to Galen, bishop of Munster. They were first thrown upon the town of Watchtendonck, in Guelderland, in the year 1580.

CHAIN SHOT.

This destructive missile was invented by De Wit in the year 1666, and was first used by the Dutch on the 1st of June the same year, when the Dutch fleet engaged the Duke of Albemarle's squadron in the Downs; it was a drawn battle.

CONGREVE ROCKETS.

The death-dealing rockets thus denominated, receive their name from General Sir W. Congreve, the inventor of them.

GUILLOTINE.

The guillotine takes its name from one Dr. Guillotin, who first introduced it into France, where it was adopted as an instrument for inflicting capital punishment by a Decree of the 20th of March, 1792. It is an instrument for beheading, constructed on the same principle as the guillotine that was anciently used in Scotland, and was called a MAIDEN; it was introduced by the Regent, James Earl of Morton, who, it seems, had met with it in his travels, and who, by a singular coincidence, was the first person whose head it severed.

"This mighty Earl (Morton), for the pleasure of the place, and the salubrity of the air, designed here a noble recess and retirement from worldly business, but was prevented by his unfortunate and inexorable death, three years after, anno 1581, being accused, condemned, and executed by the MAIDEN, at the Cross of Edinbro', as art and part of the murder of King Henry, Earl of Darnley, father of James VI., which fatal instrument, at least the pattern thereof, the cruel Regent had brought from abroad to behead the Laird of Pennecuik of that ilk, who notwithstanding died in his bed, and the Earl was the first that handselled this unfortunate Maiden."—*Pennecuik Descr. Tweedal.*

LION'S HEAD FOUNTAINS.

Fountains are not so prevalent now as they were wont to be. Formerly almost every leading street in London, and almost every town in the country, had its conduit or fountain, from whence

"the grateful fluid fell."

They were generally adorned with the lion's head, which the ancients introduced, because the inundation of the Nile happened during the progress of the sun in Leo.

BASTINADO.

Tarquin the Proud invented, says St. Isidore, the bastinado and other punishments, and, adds he, he deserved exile. Bastinado, or more correctly, Bastonáta, is derived from the Italian *bastone*, a stick, *bastonare*, to beat with a stick. It is called bamboo in China, and knout in Russia.

THE TREAD MILL.

A recent invention for giving useful employment to persons imprisoned for crime. Its usual form is that of a cylindrical wheel, of about 5 feet diameter and 16 feet long. The circumference is furnished with 24 equidistant steps, on which the prisoners are made to work on the mill. All mounting the first step together, their weight sets the wheel in motion, bringing down the step trod upon, when they tread up to the next, which descends in the same manner, and so on producing a continuous rotatory motion, which may be applied as the moving force in turning any sort of machinery.

SUN-DIAL.

Why has it, says Elia, almost every where vanished? If its business use be superseded by more elaborate inventions, its moral uses, its beauty, might have pleaded for its continuance. It spoke

of moderate labours, of pleasures not protracted after sunset, of temperance, and good hours. It was the primitive clock, the horologe of the first world. Adam could scarce have missed it in Paradise. It was the measure appropriate for sweet plants and flowers to spring by; for the birds to apportion their silver warblings by; for flocks to pasture and be led to fold by. The shepherd carved it out quaintly in the sun, and, turning philosopher by the very occupation, provided it with mottoes more touching than tombstones.

The first sun-dial is said to have been set up at Rome by L. Papirius Cursor, A.U. 447 (B.C. 301), and the next near the rostra, by M. Valerius Mesela, the consul, who brought it from Catania in Sicily, in the first Punic war, A.U. 481. Scipio Nasica first measured time at Rome by water, or clepsydræ, which served by night as well as by day, A.U. 595.

CLOCKS, WATCHES, &c.

Clock-making was brought into this country from the Netherlands. About the year 1368, that patriotic and wise prince, Edward the Third, invited over to this country John Uninam, William Uninam, and John Lutuyt, of Delft, and granted them his royal protection to exercise their trade of clock-making in any part of his kingdom, without molestation.—Rymer's *Fœdera*, vol. vi. p. 590.

Pocket watches were first brought to England from Germany in 1577; and the manufacture of them commenced a few years afterwards.

According to Eginhard, secretary to Charlemagne, the first clock seen in Europe was sent to his master by Abdalla, king of Persia. A geographical clock, showing the difference of mean time in all the capitals of Europe, from a design by B. di Bernardis, was contributed to the Great Exhibition; see Official and Descriptive Catalogue, vol. iii. p. 1015.

ELECTRICAL CLOCKS.

A most successful experiment was made at the Great Exhibition in 1851, of working three large dials by electricity, not merely as a means of connection with one large clock driven by a weight in the usual way, but by using electricity as the motive power. The following extract from a letter from Mr. Finlaison, of Loughton Hall, appeared in the *Polytechnic Review*:—"Mr. Bain has succeeded to admiration in working electric clocks by the currents of the earth. He set up a small clock in my drawing-room, the pendulum of which is in the hall, and both instruments in a voltaic circuit as follows:—On the N.E. side of my house two zinc plates, a foot square, are sunk in a hole, and suspended

to a wire: this is passed through the house, to the pendulum first, and then to the clock. On the S.E. side of the house, at a distance of about forty yards, a hole was dug four feet deep, and two sacks of common coke buried in it: among the coke another wire was secured, and passed in at the drawing-room window and joined to the former wire at the clock. The ball of the pendulum weighs nine pounds, but it was moved energetically, and has ever since continued to do so with the self-same energy. The time is to perfection, and the cost of the motive power was only 7s. 6d. There are but three little wheels in the clock, and neither weights nor springs; so there is nothing to be wound up."

BELLS.

Bells of a small size are undoubtedly very ancient. Small gold bells are mentioned in Exodus as ornaments worn upon the hem of the High Priest's robe. The large bells now used in Churches, are said to have been invented by Paulinus, bishop of Nola in Campania, about the year 400. They were probably introduced into England very soon after their invention, and are first mentioned by Bede about the close of the seventh century. Such bells were consecrated, and often received the names of persons. The great bell cast in 1845 for York Minster, the heaviest in the United Kingdom, weighs upwards of 12 tons, or about 27,000 lbs.

MANUFACTURE OF TIN-PLATE.

Formerly, says Parkes in his *Chemical Essays*, none of the English workers in iron or tin had any knowledge whatever of the methods by which this useful article could be produced; our ancestors, from time immemorial, having supplied themselves with it from Bohemia and Saxony. The establishment of this manufacture in those districts, was doubtless owing to their vicinity to the tin mines in the circle of Ersgebirge, which, next to those of Cornwall, are the largest in Europe. The ore which is found there is not the tin pyrites, but the mineral called tin stone.

From the time of the invention of tin-plate to the end of the seventeenth century, not only England, but also the whole of Europe, depended upon the manufactures of Bohemia and Saxony for their supply. However, about the year 1665, Mr. Andrew Yarranton, encouraged by some persons of property, undertook to go over to Saxony to acquire a knowledge of the art: and on his return, several parcels of tin-plate were made of a superior quality to those which we had been accustomed to import from Saxony; but owing to some unfortunate and unforeseen circumstances, which are all detailed by Mr. Yarranton in his very valuable publication, the manufactory was not at that time

(although some few years after), established in any part of Great Britain. Such was the origin of the tin-plate manufactory in England, where, at this day, it is in greater perfection than in any other country in Europe.

BLEACHING.

Flax and hemp were employed in the fabrication of cloth many years ago, and in those early times such cloth was highly esteemed; it must therefore, long before that period, have been discovered that these fabrics were improved in colour by exposure to the action of the atmosphere. The effect of hot water in whitening brown linen, would also soon arrest the attention of mankind; and when it became a practice with the early inhabitants of Asia to employ certain earths and alkaline plants in the operations of washing and scouring their garments, the whitening, as well as the detersive properties of these vegetables, could not fail to be observed, and, by degrees, would naturally occasion the introduction of regular processes for bleaching; and that this art was practised very early, is, I think, says Parkes, evident from the great progress which it had made in the beginning of the Christian era.

That the ancients had learnt some method of rendering their linen extremely white, may be supposed from many remarks which are interspersed among their writings. Homer speaks of the garments of his countrywomen, in a way that leaves no doubt of their being clothed, occasionally at least, in white vestments.

> "Each gushing fount a marble cistern fills,
> Whose polish'd bed receives the falling rills,
> Where Trojan dames, ere yet alarm'd by Greece,
> Wash'd their fair garments in the days of peace."

Modern bleaching, however, originated with the Dutch, whose linens were the most esteemed of any in Europe.

CALICO PRINTING.

The coat above alluded to was probably of cotton or linen; at any rate, we are informed, that more than 3000 years ago, a shrewd matron tied a scarlet thread round the hand of one of Tamar's children;* and Homer, who flourished 900 years B.C., speaks of the variegated cloths of Sidon as very magnificent productions.†

An historian who wrote more than 400 years before the Christian era, when describing the nations which inhabited Caucasus, a mountain extending throughout the regions of Georgia and Armenia, affirms, that by means of vegetables ground and diluted with water, these people adorned their cloth with the figures of

* Genesis xxxviii. 28. † Iliad, lib. vi. line 289.

various animals, and that the dyes were permanent which were thus obtained.

Strabo, the Greek philosopher, who was contemporary with our Saviour, relates that the Indians wore flowered linens, and that India abounded with drugs, roots, and colouring substances, from which some very beautiful dyes were produced; and we know that the inhabitants of India used a purple and scarlet dye, resembling cochineal in colour, and in the manner of its production.

Tyre, and other parts of Syria, have long been famed also for using purple and scarlet dye. The Tyrian dye has been noticed in song, poetry, and prose; and the late Lord Erskine wittily alludes to it in his epigram on the Sergeants of the Common Pleas:

> "Their purple garments come from Tyre,
> Their arguments go to it!"

Thus it will appear, that the origin of calico-printing may be traced to the earlier ages, but to whom the invention belongs is lost in the mazes of obscurity.

It does not appear that calico-printing was introduced into this country earlier than the reign of Elizabeth, when an act was passed to restrain the use of logwood in dyeing, on account of the fugitive nature of its colour.*

SOAP.

The first notice we have of soap is by one of the Hebrew prophets—"Though thou wash thee with nitre and take much soap, yet thine iniquity is marked before me."—*Jeremiah* ii. 22. The term *soap* occurs repeatedly in the Old Testament, but Beckmann has proved, in his *Treatise on Soap*, that the Hebrew word *Borith*, which has been rendered soap, rather means alkali. Ætius, who flourished about the end of the fifth century, and was the first Christian medical writer, speaks of a black soap; and Paulus Ægineta, a Greek physician, who lived in the early part of the seventh century, says he made an extemporaneous soap from oil and the burned dregs of wine. It would be difficult to trace the onward progress of soap-making, step by step; but it is certain that the boiling of soap flourished in the seventeenth century, from the directions of that date for its preparation.

ALUM.

The first alum manufactured in England was in the reign of Queen Elizabeth, at Gisborough in Yorkshire, by one Thomas Chaloner, an ancestor of Robert Chaloner, Esq.

* In the time of Elizabeth, the nature of logwood was not understood; but now it has many important uses, and, when properly employed, is one of the most valuable articles used in dyeing.

LAWNS, CAMBRICS, AND STARCHING.

Shortly after the introduction of coaches, the knowledge and wear of lawns and cambrics were introduced by the Dutch merchants, who retailed those articles in ells, yards, &c., for there was not one housekeeper among forty durst buy a whole piece; and when the queen (Elizabeth) had ruffs made thereof, for her own princely wearing (for until then the kings and queens of England wore fine Holland in ruffs), there was none in England could tell how to starch them; but the queen made special means for some women that could starch, and Guilham's wife was the first starcher the queen had, and himself was the first coachman.

Soon after this, the art of starching was first publicly taught in London by a Flemish woman, called Mistress Dinghen Vander Place; her usual price for teaching the art itself being four or five pounds, and twenty shillings additional for showing how to seethe the starch. At this period, the making of lawn ruffs was regarded by the populace as so strange and finical, that thereupon rose a general scoff and bywords, "that shortly they would make ruffs of spider's web."

THE SILK TRADE.

The ancients were but little acquainted with the use and manufacture of silk; they took it for the work of a sort of spider or beetle, who spun it out of its entrails, and wound it with its feet about the little branches of trees. It was in the Isle of Cos that the art of manufacturing it was first invented; and Pamphila, daughter of Platis, is honoured as the inventress. The discovery was not long unknown to the Romans. Silk was brought from Serica, where the worm was a native. They could not believe so fine a thread was the production of a worm—it was a scarce commodity among them for many ages; it was even sold weight for weight with gold, insomuch that Vopiscus tells us, the Emperor Aurelian, who died A.D. 275, refused the Empress, his wife, a suit of silk, which she solicited of him with much earnestness, merely on account of its dearness; but at the present period, through the industry and enterprise of man, the produce of this tender worm (which a thoughtless individual would crush beneath his feet), serves to decorate the humble individual as well as the mighty monarch.

Heliogabulus is said to be the first person who wore *holosericum*, i.e., a garment made all of silk. The Greeks of Alexander's army are said to have been the first who brought wrought silk from Persia into Greece, about 323 years before Christ: but its manufacture was confined to Berytus and Tyre, and from thence it was dispersed over the west. At length two monks, coming from the Indies to Constantinople in 555, brought with them great quantities of silkworms, with instructions for the hatching

of their eggs, rearing, and feeding the worms, &c. Upon this, manufactures were set up at Athens, Thebes, and Corinth. It was brought to France a little before the time of Francis I., who brought it to Touraine. It appears there was a company of silk women in England so early as the year 1455; but these were probably employed in needle works of silk and thread. Italy supplied England and all other parts with the broad manufacture till 1489. In 1620, the broad silk manufacture was introduced into this country; and in 1661, the company of silk-throwsters employed above 40,000 persons. The revocation of the edict of Nantes, in 1685, contributed in a great degree to promote the silk manufacture in this country, as did also the silk throwing machine, erected at Derby in 1719, which contained 26,586 wheels; one water-wheel moved the whole, and in a day and night it worked 318,504,960 yards of organized silk. Within about a century the secret has been found in France of procuring and preparing silk from the webs of spiders. The silk, however, from the spider is both inferior in strength and lustre.

WEAVING.

The vestments of the early inhabitants of the world discovered neither art nor industry. They made use of such as nature presented, and needed the least preparation. Some nations covered themselves with the bark of trees, others with leaves or bulrushes, rudely interwoven. The skins of animals were also universally used as garments, worn without preparation, and in the same state as they came from the bodies of the animals.*

In process of time recourse was had to the wool of animals,† and this led to the further discovery of the art of uniting the separate parts into one continued thread, by means of the spindle; and this would consequently lead to the next step, the invention of weaving, which, according to Democritus, who flourished 400 years before Christ, arose from the art of the spider, who guides and manages the threads by the weight of her own body.

That the invention of weaving was long prior to the time of Democritus, appears from the sacred writings.‡ This is evident also from the answer which Abraham gave to the king of Sodom: —"I will not," said he, "take from a thread of the woof, even to a shoe latchet, lest thou shouldest say, I have made Abraham rich."

> "Inventress of the woof, fair Lina flings
> The flying shuttle through the dancing strings,
> Inlays the broider'd weft with flowery dyes,
> Quick beat the reeds, the pedals fall and rise;
> Slow from the beam the lengths of warp unwind,
> And dance and nod the massy weights behind."

* Lucretius, lib. vi. verse 1011. † Genesis xxxi. 19, and xxxviii. 12, 14.
‡ Ibid xiv. 23.

Chronology informs us, linen was first made in England 1253. "Now began the luxurious to wear linen, but the generality woollen shirts." Table linen very scarce in England, in 1386. A company of linen weavers, however, came over from the Netherlands in that year, after which it became more abundant.

WOOLLEN MANUFACTURE.

To the bigotry of Spain, may be attributed the chief cause of our manufacturing greatness. The persecuted artisans came hither in flocks, and set up their looms under Edward VI. The reign of Mary impeded their settlement, her government acting under the influence of Philip II. of Spain, her husband, and the oppressor of the artisans. Elizabeth encouraged their return. But it was to the gibbets and wheels of the duke of Alva, that England is the most indebted. Scared by his inhumanity (his object being to make the authority of Philip as absolute in Flanders as in Spain, and to introduce the Inquisition), the Flemish manufacturers fled hither in shoals, and were received with hospitality. They repaid this polite kindness, by peopling the decayed streets of Canterbury, Norwich, Sandwich, Colchester, Maidstone, Spitalfields, and many other towns, with many active and industrious weavers, dyers, cloth-workers, linen-makers, silk-throwers, &c. They also taught the making of bays (baize), and other stuffs.

It is worthy of remark, also, that from a herd of sheep, transported from the Cotswold Hills in Gloucestershire, to Castile, in 1464, descended the sheep which produces the fine wool of Spain, so much in repute.

The celebrated bishop Blaise invented the art of wool-combing, and thereby greatly improved the cloth manufacture. At Bradford, in Yorkshire, the wool-combers, &c., celebrate his nativity by processions with music, dancing, and festivity.

WEAVING STOCKINGS.

The stocking loom was first invented, about the year 1590, by the Rev. William Lee, of St. John's College, Cambridge. This gentleman being desirous of bringing the machine into general use, and unable to procure any remuneration from the government of his own country, he went over to Rouen, in Normandy, where some spirited individuals undertook to introduce him to the French minister, who gladly afforded him protection and patronage. He had previously applied to queen Elizabeth; and it must appear not a little extraordinary, that this monarch should have refused him her support, when it is recollected what patronage she afforded to Daniel Houghsetter, and to many other foreigners, whom she had invited from different places on the continent of Europe, to instruct her subjects in useful arts, and

in the establishment of new manufactures. He died, however, in France, before his loom was made there; and the art was not long since in no part of the world but England. Oliver the Protector made an act, that it should be felony to transport the engine. This information I took, says Aubrey, from a weaver in Pearpool Lane, in 1656. Elizabeth, in the third year of her reign, received a present of a pair of black silk *knit* stockings, and from that time never wore cloth hose.

DAMASK WEAVING.

The name which this art bears shows the place of its origin, or at least the place where it has been practised in the greatest perfection, viz. the city of Damascus, in Syria; though M. Felibien attributes the perfection of the art to his countryman, Cursinet, who wrought under the reign of king Henry IV.

Damaskeening is partly Mosaic work, partly engraving, and partly carving: as Mosaic work, it consists of pieces inlaid; as engraving, the metal is indented or cut in creux; and as carving, gold and silver are wrought therein in *relievo*.

PARCHMENT.

This article, of so much utility, was invented by Eumenes II. king of Pergamus, B.C. 198, in consequence of the prohibition of the export of papyrus from Egypt, by Ptolemy Epiphanes. The name Pergamena has been thought to prove its invention at that place. It was anciently called membrana, which is the word used in the Greek Testament, 2 Tim. iv. 13.

MAPS AND SEA CHARTS

Were first brought into England by Bartholomew Columbus, to illustrate his brother's theory respecting a western continent, in 1489.

GUTTA PERCHA.

Gutta Percha (pronounced *pertsha*) possesses as great an indestructibility by means of chemical agents as caoutchouc. It has an intermediate consistence between that of leather and wood; it is capable of being softened by heat, and of regaining its primitive consistence on cooling. The *Isonandra gutta*, belonging to the natural order *Sapotaceæ*, is the only tree which yields gutta percha. It grows scarcely any where except in certain parts of the Malayan Archipelago, and up to the present time has been almost exclusively obtained from Singapore. It was first brought into England in the days of Tradescant, and was then call *Mazer wood*, and subsequently it was brought from China under the name of India rubber. In 1843, Doctors

D'Almeida and W. Montgomery drew particular attention to it, together with its singular properties, its easy manipulations, and the uses for which the Malays employed it. In 1845 the importation was only 20,600 lbs; but in 1848 it had increased to above 3,000,000 lbs.

CHIMNEYS AND CHIMNEY-SWEEPERS.

The oldest certain account of chimneys occurs in the year 1347; when at Venice a great number were thrown down by an earthquake. De Gataris says, in his History of Padua, that Francesco de Carraro, Lord of Padua, came to Rome in 1368, and finding no chimneys in the inn where he lodged, because at that time fire used to be kindled in a hole in the middle of the floor, with an aperture in the roof for the escape of the smoke), he caused two chimneys, like those which had been long used at Padua, to be constructed and arched by masons and carpenters, whom he had brought with him. Over these chimneys, the first ever seen in Rome, he affixed his arms to record the event.

It is uncertain at what period chimneys were first introduced into England, some have gone so far as to say, that they were known and used here as far back as 1300, but they do not substantiate what they write. Holinshed, who wrote in the reign of queen Elizabeth, informs us there were few chimneys, even in capital towns: the fire was laid to the wall, and the smoke issued at the roof, or door, or window. As the general class of houses at that period did not exceed one story high, where the chimney did tower above the house, it was not a very difficult matter to cleanse it: very few chimneys however did, as they terminated with the roof or gable, consequently they were easily kept clean.

A long broom, or brush, was first used for the purpose, such as we see in churches and other public buildings, and as the chimneys were built quite straight, it answered the purpose exceedingly well. Of course the party mounted the roof and swept downwards. On the accession of James I. to the English crown, the Scotch fashion of building houses, three and four stories high, was first introduced; and it was about this period that *climbing boys* were first employed for the cleansing of chimneys. The little sweepers, however, for the last half century have become objects of particular care with the legislature. Since the Act 4 and 5 Will. IV., no child who is under ten years of age can be apprenticed to a chimney-sweeper. Various methods, too, have recently been projected for cleansing chimneys by mechanical means, of which the most successful was that by Mr. George Smart. The principal parts of the machine are a brush, some hollow tubes which fasten into each other by means of brass sockets, and a cord for connecting the whole together.

May Day, is commonly called Chimney-Sweepers' Day. It was

on this day that their late excellent friend, Mrs. Montague,* entertained them at her house in Portman Square; she gave them roast beef and plum pudding, and a shilling each, and they danced after their dinner. In London, May Day still remains the great festival of the sweeps, who are frequently accompanied with Jack-in-the-Green, and his usual group of grotesque attendants.

PRUSSIAN BLUE.

This colour was accidentally discovered about the beginning of last century, by a chemist of Berlin, in 1740, who, having successively thrown upon the ground several liquors from his laboratory, was much surprised to see it suddenly stained with a beautiful blue colour.

Recollecting what liquors he had thrown out, and observing the same effects from a similar mixture, he afterwards prepared it for the use of the painters. From the place (Berlin) where it was discovered, being the capital of Prussia, it received the name of *Prussian Blue.*

LAMP BLACK.

Lamp Black, or Lamb Black, as it is usually called, is the soot of oil; it is made by burning a number of lamps in a confined place, from whence no part of the fumes can escape, and the soot formed against the top and sides of the room is swept together and collected. In England it is manufactured at the turpentine houses, from the dregs of the resinous matters prepared there, which are set on fire under a chimney, or other place made for the purpose, lined with sheep-skins,† &c., to receive the soot.

GALVANISM.

The discovery of the effects of electricity on animals, states the Eloge de Galvani, took place, at the time, from something like accident. The wife of Galvani, at that time Professor of Anatomy in the University of Bologna, being in a declining state of health, employed as a restorative, according to the custom of the country, a soup made of frogs. A number of these animals, ready skinned for the purpose of cooking, were lying, with that comfortable negligence common both to French and Italians (which allows them, without repugnance, to do every thing in every place that is at the moment most convenient), in the professor's laboratory, near an electric machine; it being probably the intention of the lady to cook them there. While the machine was in action, an attendant happened to touch with the point of the scalpel the

* A young Montague was once kidnapped and sold to a sweep, but afterwards recovered.—*Ed.*

† Probably *lamb*-skins, from whence it may have been called *lamb*-black.

crural nerve of one of the frogs, that was not far from the prime conductor, when the limbs were thrown into strong convulsions. This experiment was performed in the absence of the professor, but it was noticed by the lady, who was much struck by the appearance, and communicated it to her husband. He repeated the experiment, varied it in different ways, and perceived that the convulsions only took place when a spark was drawn from the prime conductor, while the nerve was at the same time touched with a substance which was a conductor of electricity.

GAS.

The existence and inflammability of coal gas have been known for nearly 200 years. In 1659, Thomas Shirley correctly attributed the exhalations from the burning well of Wigan in Lancashire to the Coal beds which lie under that part of the country; and soon after Dr. Clayton, influenced by the reasoning of Shirley, actually made Coal-gas, and detailed the result of his labours to the Hon. Robert Boyle, who died in 1691. In the year 1733, Sir James Lowther communicated to the Royal Society, a curious notice of a spontaneous evolution of gas at a colliery belonging to him near Whitehaven. But the application of gas to the purposes of economical illumination is of much more recent date, and the merit of introducing it is principally due to Mr. Murdoch. In 1792, he first tried it in Cornwall; and in 1798, established an apparatus upon a more extended scale at Boulton and Watt's foundery at Birmingham; and it was there that the first public display of gas-lights was made in 1802, upon the occasion of the rejoicing for peace. These, however, were but imperfect trials, when compared with that made in 1805 at Messrs Phillips and Lee's cotton mills at Manchester, and upon the results of which all subsequent procedures, with regard to gas-lighting, have been founded.

LIGHT-HOUSES.

The most celebrated Light-House of ancient times was that erected about B.C. 283, in the Reign of Ptolomæus Philadelphus, on the Island of Pharos, opposite to Alexandria. The use of mirrors for reflecting light-houses in England, is of very recent date; and, although the idea was not suggested by the falling of an apple, nor the dissection of a frog, it owes its origin to a circumstance almost as trivial, which is as follows:—At a meeting of a society of mathematicians at Liverpool, one of the members proposed to lay a wager, that he would read a paragraph of a newspaper at ten yards' distance with the light of a farthing candle. The wager was laid, and the proposer covered

the inside of a wooden dish with pieces of looking-glass, fastened in with glazier's putty, placed his reflector behind the candle, and won the wager. One of the company marked this experiment with a philosophic eye. This was Captain Hutchinson, the dockmaster. With him originated those Reflecting Light-Houses at Liverpool, which were erected in 1763.

ELECTRICITY.

The first idea given of Electricity was by two globes of brimstone, in 1467; electric stroke discovered at Leyden, 1746; first known it would fire spirits, 1756; that of the Aurora Borealis and of lightning, in 1769.

ORIGIN OF COAL.

Geologists have given great scope to their inventive faculties, in endeavouring to determine the sources and origin of coal; but every thing tends to show its vegetable origin, and specimens of a regular succession of wood, little changed, and ending with coal, in which all organic traces are lost, have occurred. And even in the most perfect coal some relic is often found, some trace of vegetable texture, some fibrous remain, that clearly announced its ligneous origin. In the leaves that appear in bovey-coal, for instance, resin and extractive matter have been found, and also a substance uniting the properties of resin and bitumen; and the same substance has been found in the principal coal-field of Staffordshire. Perhaps, therefore, antediluvian timber and peat-bog may have been the parents of our coal-strata; but then, it will be asked, how has this mighty change been effected? Is it merely by aqueous agency, a kind of decay and rotting-down of the wood; or has fire been called into action, torrefying the vegetable matter, and the pressure under which it has operated, preventing the escape of volatile matter, caused the formation of bitumen? And are those reservoirs of compressed carburetted hydrogen, from which *blowers* result, to be ascribed to such a mode of formation!—*Panoramic Miscellany.*

On the authority of chronology, this useful and necessary mineral was first discovered near Newcastle, in the year 1234.

Another writer says: Those invaluable black diamonds, called Coals, seem to have been known to the ancient Greeks. Theophrastus, the scholar of Aristotle, about two thousand years ago, in describing *lithanthrax*, or the *stone coal*, says: Those fossil substances that are called coals, and are broken for use, are earthy; they kindle, however, and burn like wood coals.

The primeval Britons were indisputably acquainted with this fuel, which, according to Pennant, they called *Glo*. The Anglo-

Saxons called it *Col;* the Dutch, *Kole;* the Danes, *Kul;* the Irish, *Ougal;* and the Cornish, *Kolan.*

COALS IN LONDON.

Stowe says, coals were first used in London in the reign of Edward I., and the smoke was supposed to corrupt the air so much, that he forbade the use of them by proclamation. These proclamations are noticed in Prynne's *Animadversions on the Fourth Part of Sir Edward Coke's Institutes*, p. 182, where it is said, that " in the latter part of the reign of Edward I., when brewers, dyers, and other artificers using great fires, began to use sea-coals instead of dry wood and charcoal, in and near the city of London, the prelates, nobles, commons, and other people of the realm, resorting thither to parliaments, and upon other occasions, with the inhabitants of the city, Southwark, Wapping, and East Smithfield, complained thereof twice, one after another, to the king as a public nuisance, corrupting the air with its stink and smoke, to the great prejudice and detriment of their health. Whereupon the king first prohibited the burning of sea-coal by his proclamation; which being disobeyed by many for their private lucre, the king upon their second complaint issued a commission of Oyer and Terminer to inquire of all such who burned sea-coals against his proclamation within the city, or parts adjoining to it, and to punish them for their first offence by great fines and ransoms; and for the second offence to demolish their furnaces, kilns wherein they burnt sea-coals, and to see his proclamation strictly observed for times to come, as the Record of 35 Edw. I. informs us."

Charles II., son of Charles the Martyr, king of Great Britain, France, and Ireland, Defender of the Faith, a most gracious prince, commiserating the deplorable state of things, whilst the ruins were yet smoking provided for the comfort of his citizens, and the ornament of his city; remitted their taxes, and referred the petitions of the magistrates and inhabitants to the parliament; who immediately passed an act, that public works should be restored to greater beauty, with public money, *to be raised by an imposition on coals;* that churches, and the cathedral of St. Paul's, should be rebuilt from their foundations, with all magnificence; that the bridges, gates, and prisons should be new made, the sewers cleansed, the streets made straight and regular, such as were steep levelled, and those too narrow made wider, and markets and shambles removed to separate places. They also enacted, that every house should be built with party walls, and all in front raised of an equal height, and those walls all of square stone, or brick; and that no man should delay building beyond the space of seven years.

CANDLES.

The origin of candles is obscure. Frequent mention is made of them in the Scriptures; but from the description of the candlestick of gold made by Moses, it is more than probable that the Hebrew expression translated "candle" really means lamp; for in Leviticus xxiv. 4, the Lord directs that Aaron shall order the lamps upon the pure candlestick, and in verse 2 of the same chapter, the fuel used in the lamps is shown to have been olive oil. Wax was employed by the classical ancients for candles, the wick being made of rope and leaves of the papyrus; and such candles were carried by children at marriages, and were used at funerals. The Emperor Constantine, about the beginning of the fourth century, caused the whole city of Constantinople to be illuminated with lamps and wax-candles on Christmas Eve. That wax-candles were not made in the Saxon period by regular chandlers, as now, appears from the description of King Alfred's device for marking the hours of the day by the consumption of candles, six of which, lighted in succession, burned exactly twenty-four hours. There can be no doubt, however, that the occupation of the wax-chandler existed in England at a very early period, as well for the manufacture of tapers for religious rites, as for the preserving of the bodies of important personages in waxed cloths, which was called *cering* them.

CALLIGRAPHY, OR THE ART OF WRITING.

Writing, or the art of Calligraphy, is of uncertain data. Hieroglyphics were the first characters used, and there is little doubt but that we are indebted to the ancient Greeks for those less doubtful characters which we now employ. The English, French, and Italians, are considered to have cultivated this art with more success than other nations. It has, however, been stupidly considered as incompatible with the character of a gentleman to write a good hand.

Dr. Parr used to observe, that he unfortunately accustomed himself to write rapidly, but not well, and lamented the consequences, as his MSS. were often returned as unintelligible. He concludes his lamentation over his own bad writing, by reminding those who deemed Calligraphy an accomplishment unworthy of a scholar and a gentleman, that in the art of writing Mr. Fox was eminently distinguished by the clearness and firmness, Mr. Porson by the correctness and elegance, and Sir Wm. Jones by the ease, beauty, and variety of the characters they respectively employed.

RISE AND PROGRESS OF THE STAGE, ORIGIN OF VARIOUS POPULAR ANTHEMS, PLAYS, SONGS, &c., &c.

TRAGEDY.

Tragedy, like other arts, was rude and imperfect in its commencement. Among the Greeks, from whom our dramatic entertainments are derived, the origin of this art was no other than the song which was commonly sung at the festival of Bacchus.

A goat was the sacrifice offered to that god. After the sacrifice, the priests, and all the company attending, sung hymns in honour of Bacchus; and from the name of the victim τραγος, a goat, joined with ωδη, a song, undoubtedly arose the word *tragedy*.

"At first, the tragedy was void of art;
A song where each man danced and sung his part,
And of god Bacchus roaring out the praise,
Sought a good vintage for their jolly days;
Then wine and joy were seen in each man's eyes,
And a fat goat was the best singer's prize.
Thespis was first, who, all besmear'd with lee,
Began this pleasure for posterity;
And with his carted actors, and a song,
Amused the people as he pass'd along.
Next *Æschylus* the diff'rent persons placed,
And with a better mask his players graced;
Upon a theatre his verse express'd,
And show'd his hero with a buskin dress'd.
Then *Sophocles*, the genius of the age,
Increased the pomp and beauty of the stage;
Engaged the chorus song in ev'ry part,
And polish'd rugged verse by rules of art."—*Dryden.*

ORATORIOS.

The oratorio commenced with the fathers of the *Oratory*. In order to draw youth to church, they had hymns, psalms, and spiritual songs, or cantatas, sung either in chorus, or by a single voice. These pieces were divided into two parts, the one performed before the sermon, and the other after it. Sacred stories, or events from Scripture, written in verse, and by way of dialogue, were set to music, and the first part being performed, the sermon succeeded, which the people were induced to stay and hear, that they might be present at the performance of the second part. The order has been recently revived in London under the auspices of Father Newman and Mr. Faber.

The subjects in early times were the Good Samaritan, the Pro-

digal Son, Tobit with the Angel, his Father, and his Wife, and similar histories, which by the excellence of the composition, the band of instruments, and the performance, brought the *Oratory* into great repute; hence this species of musical drama obtained the general appellation of *Oratorio*. The Oratorio was introduced into England in 1720, when Handel set "Esther" for the Chapel of the Duke of Chandos at Cannons. This was, in the year 1732, performed by the children of the Chapel Royal at the King's Theatre. For a period of about a century, with few interruptions, Oratorios were performed at one or other of the London theatres on the Wednesdays and Fridays in Lent. Within the last few years they have been performed almost weekly at Exeter Hall.

RELIGIOUS PLAYS.

Apollinarius, who lived in the time of the emperor Julian, wrote religious odes, and turned particular histories, and portions of the Old and New Testament, into comedies and tragedies, after the manner of Menander, Euripides, and Pindar. These were called Mysteries, and were the first dramatic performances. The first dramatic representation in Italy was a spiritual comedy, performed at Padua, in 1243; and there was a company instituted at Rome, in 1264, whose chief employment was to represent the sufferings of Christ in Passion Week. The Rev. Mr. Croft, and the Hon. Topham Beauclerc, collected a great number of these Italian Plays or Mysteries; and at the sale of their libraries, Dr. Burney purchased many of the most ancient, which he speaks of as being evidently much earlier than the discovery of printing, from the gross manner in which the subjects are treated, the coarseness of the dialogue, and the ridiculous situation into which most sacred persons and things are thrown.

In 1313, Philip the Fair gave the most sumptuous entertainment at Paris ever remembered in that city. Edward II. and his queen Isabella crossed over from England with a large retinue of nobility, and partook of the magnificent festivities. The pomp and profusion of the banquetings, the variety of the amusements, and the splendour of the costume, were unsurpassed. On the occasion, Religious Plays were represented of the Glory of the Blessed, and at other times with the Torments of the Damned, and various other spectacles.

The Religious Guild, or fraternity of Corpus Christi, at York, was obliged annually to perform a Corpus Christi play. But the more eminent performers of mysteries were the Society of Parish Clerks of London. On the 18th, 19th, and 20th of July, 1390, they played Interludes at the Skinners' Well, as the usual place of their performance, before king Richard II., his queen, and their court; and at the same place, in 1490, they played the Creation of the World. The first trace of theatrical perform-

ance, however, in this country, is recorded by Matthew Paris, who wrote about 1240, and relates that Geoffrey, a learned Norman, master of the school of the abbey of Dunstable, composed the play of St. Catherine, which was acted by his scholars. Geoffrey's performance took place in the year 1110, and he borrowed copes from the sacrist of St. Albans to dress his characters.

In the reign of Henry VII., 1487, that king, in his castle at Winchester, was entertained on a Sunday, while at dinner, with the performance of Christ's Descent into Hell; and on the Feast of St. Margaret, in 1511, the miracle play of the Holy Martyr St. George was acted on a stage, in an open field at Bassingborne, in Cambridgeshire, at which were a minstrel and three waits, hired from Cambridge, with a property-man and a painter.

Thus, it appears that the earliest dramatic performances were of a religious nature, and that the present drama, as will be seen in another article, takes its data from the 16th century.

PUBLIC THEATRES IN ROME.

The first public theatre opened in Rome, was in 1671; and in 1677, the Opera was established in Venice. In 1680, at Padua, the opera of Berenice was performed, in a style which makes all the processions and stage parapharnalia of modern times shrink into insignificance.

RISE OF THE DRAMA IN ENGLAND.

William Fitzstephen, a monk of Canterbury, who wrote in the reign of Henry II., and died in 1191, in speaking of the performances of the stage, says, "London, instead of common Interludes belonging to the theatre, hath plays of a more holy subject; representations of those miracles which the holy confessors wrought, or of the sufferings wherein the glorious constancy of the martyrs did appear." In the reign of Edward III., it was ordained by the act of parliament, that the strollers should be whipt and banished out of London, on account of the scandalous masquerades which they represented. By these masquerades we are to understand, a species of entertainment similar to the performances of the mummers; of which some remains were to be met with, so late as on Christmas Eve, 1817, in an obscure village in Cumberland, where there was a numerous party of them. Their drama related to some historical subject, and several of the speeches were in verse, and delivered in good emphasis. The whole concluded with a battle, in which one of the heroes was subdued; but the main character was a jester, who constantly interrupted the heroics with his buffoonery, like the clown in the tragedies of Calderon, the Spanish Shakspeare. The play of Hock

Tuesday, performed before queen Elizabeth at Kenilworth, was in dumb-show, the actors not having had time to get their parts. It represented, says Dr. Percy, in his *Reliques of Ancient Poetry*, after Laneham, the outrage and insupportable insolency of the Danes, the grievous complaint of Huna, king Ethelred's chieftain in wars; his counselling and contriving the plot to dispatch them; concluding with conflicts (between Danish and English warriors), and their final suppression, expressed in actions and rhymes after their manner. One can hardly conceive a more regular model of a complete tragedy. The drama in England, undoubtedly arose much in the same way as it did in Greece. The strollers, or vagrants, with their theatres in the yards of inns, answer to the company and exhibitions of Thespis; and the improvements were gradual, till at last, to use the words of Sir George Buck, who wrote in 1631, dramatic poesy is so lively expressed and represented upon the public stages and the theatres of this city (London), as Rome, in the highest pitch of her pomp and glory, never saw it better performed.

ANCIENT PLAYHOUSES AND BEAR-GARDENS, &c., IN LONDON AND SOUTHWARK.

The most ancient playhouses, says an intelligent writer, *i. e.*, those of London, were the Curtain in Shoreditch, and the Theatre in Holywell Lane. In Stowe's Chronicle, p. 349, edit. 1598, occurs a notice of both the Theatre and the Curtain:—"And near unto Holywell Priory are builded two public houses for the acting and show of comedies, tragedies, and histories for recreation: whereof one is called the Curtain, the other the Theatre, both standing on the south-west side towards the field."

In Birch's *View of London*, which is very rare, there is a representation of the Fortune Playhouse, with a flag before the door;* it was situated between Whitecross Street and Golden Lane. The original structure which stood here, was appointed for the nursery of the children of king Henry VIII. The lease was purchased by Edward Alleyn, Esq., founder of Dulwich Hospital, and he formed it into a theatre, denominated The Fortune, and finished it in 1599. In 1621, the whole building, and the theatrical property, were destroyed by fire. After being rebuilt, it was offered for sale in 1661, and then was of sufficient space to afford twenty-three tenements and gardens, and a street, now called Playhouse Yard; which is at present occupied by dealers in old clothes.

The Red Bull Playhouse, stood on a spot of ground lately called Red Bull Yard, near the upper end of St. John's Street, Clerkenwell, and is traditionally said to have been the theatre at which Shakspeare first held gentlemen's horses. In the civil

* A necessary appendage at playhouses in former days.

wars it became celebrated for the representation of drolls; and Francis Kirkman, in 1672, published a collection of these pieces, the frontispiece of which exhibits the inside of this theatre.

The Swan Theatre was the most westerly of the playhouses on Bankside, and must have stood at no great distance from the Surrey end of Blackfriars' Bridge. It was a large house, and flourished only a few years, being suppressed at the commencement of the civil wars. It is represented in the *Antwerp View of London*, now in the possession of John Dent, Esq.

A little to the West of St. Mary Overie, in a place called Globe Alley, stood, says Pennant, the Globe, immortalized by having been the theatre on which Shakspeare first trod the stage, but in no higher character than the Ghost, in his own play of Hamlet. It appears to have been of an octagonal form, and is said to have been covered with rushes. The door was very lately standing. James I. granted a patent to Laurence Fletcher, William Shakspeare, Richard Burbage (the first performer of Richard the Third), Augustine Phillipes, John Hemmings, Henrie Condell, William Sly, Robert Armin, and Richard Cowlie, and others of His Majesty's Servants, to act here, or in any other part of the kingdom.

Near the water, on Bankside, stood Paris Garden, one of the ancient playhouses. It seems to have been much frequented on Sundays. This profanation was at length fully punished by the dire accident which Heaven directed, and befell the spectators, when the scaffolding suddenly fell, and multitudes of people were suddenly killed or miserably maimed. The omen seems to have been accepted; for in the next century the manor of Paris Garden was erected into a parish, and a church founded under the name of Christ's.

The following is a list of the theatres erected between 1575 and 1600:—

The Theatre	1575	The Hope	1585
The Curtain	1575	Paris Garden	1588
The Blackfriars	1576	The Globe	1594
The Whitefriars	1576	The Swan	1595
Newington Theatre	1580	The Fortune, Golden Lane	1599
The Rose	1585		

In the early part of Shakspeare's acquaintance with the theatre, the want of scenery seems to have been supplied by the simple expedient of writing the names of the different places where the scene was laid. The covering, or intended roof of the stage, was anciently termed the heavens. Many of the companies of the players were formerly so thin, that one person played two or three parts; and a battle, on which the fate of an empire was supposed to depend, was decided by half a dozen combatants. The person who spoke the prologue was ushered in by trumpets,

and usually wore a long black velvet cloak, which is still retained in the play of Hamlet, as exhibited before the king and court of Denmark. Most, if not all, of Shakspeare's plays, were performed either at the Globe, or at the theatre in Blackfriars, which was a private playhouse, and usually performed by candlelight. In the other theatres they commenced at one o'clock in the afternoon, and the exhibition was usually finished in two hours; and so late as 1667, they commenced at three o'clock.

Scenes first made their appearance upon the English stage in 1662, at the opening of the Duke of York's Theatre in Lincoln's Inn Fields, which was opened by Sir William Davenant with one of his own plays, The Siege of Rhodes.

DRAMATIC CENSORSHIP.

Henry Fielding having ridiculed the ministry in his two plays of Pasquin and the Historic Register, a piece called the Golden Rump, which never was acted, never appeared in print, nor was it ever known who was the author, was sent anonymously to Mr. Henry Giffard, the manager of Goodman's Fields theatre, for representation. In this piece the most unbounded abuse was vented, not only against parliament, the council, and ministry, but even against the person of the king himself. The honest manager, free from design himself, suspecting none in others, but imagining that a licence of this kind, if permitted to run to such enormous lengths, would be attended with pernicious consequences to his interest, quickly perceived the snare, and carried the piece to the minister, with a view of consulting him upon it.

The latter commended highly his integrity in this step, requested only the MS., but at the same time, that the manager might be no loser by his zeal for the interests of his king and country, ordered a gratuity equal to what he might have expected from the profits of representation. The minister instantly made use of the manuscript play, to introduce and pass a bill in parliament for limiting the number of theatres, and submitting every dramatic piece to the inspection of the lord chamberlain, previous to its appearance on the stage.

SOLDIERS DOING DUTY AT THE THEATRES-ROYAL.

In the reign of George the Second, when Quin acted in Lincoln's Inn Fields theatre, it occurred one night, during the performance of the Beggar's Opera, it being then a prevailing custom to admit noblemen and gentlemen behind the scenes, that one of them, a warm-tempered person, flushed with potent libations of usquebaugh, in a very interesting scene of the opera, crossed the stage, amidst the performers. Quin was behind the scenes, and

expostulated with the nobleman on the impropriety of his conduct. The latter on this struck Quin in the face, who returned the blow. This being witnessed by the nobleman's companions, they drew their swords, and a general fight ensued. The police of the town not being under such strict regulations as it is at present, nor by any means so numerous and effective, the proprietors called in the interference of the district watchmen, such characters as Dogberry, Verges, &c., and the noblemen were given in charge to them. They were kept in custody all night, and examined the next morning before the magistrates, and held to bail, when they made restitution and were discharged. His Majesty, hearing of the outrage, sent privately for a few of the ringleaders, whom he lectured rather severely on their improper conduct; and, to prevent the occurrence of such an outrage, the king was pleased to order that the guards should in future do duty every play night, which custom has never been dispensed with since.

ACTORS MAKING A TRADE OF THEIR PROFESSION.

Actors, prior to the year 1578, were retainers to the court and the nobility, and none had the privilege to act but such, except the Company of Parish Clerks, in religious plays, &c. Stowe says, speaking of the former, "This was at once a recreation, and used therefore, now and then occasionally, but afterwards by abuse became a trade and calling, and so remains to this day."

ORIGINAL THEATRICAL STAGES IN ENGLAND.

Most of our early dramatic pieces were performed in the yards of inns, in which, in the beginning of Queen Elizabeth's reign, the comedians, who then first united themselves in companies, erected an occasional stage. The spectators viewed the performances from galleries or corridors, which at that time generally ran round the court-yards of inns; many of which may still yet be seen in the city of London and the Borough, and some slight remains of them exist in the Eagle Inn Yard, and the Falcon Inn Yard, Cambridge. In the latter, there are remains on one side of two tiers of railed galleries, of one tier at the opposite side, and one tier at the end; the stage, we may reasonably suppose, was on the fourth side. The Falcon Inn ceases to exist there, but the area still bears the name. There are slight vestiges of a gallery of this nature at the Black Bear Inn Yard, Cambridge, where, upon May 28, 1600, an interlude was performed, at which one Dominus Pepper was seen with an improper habit, having deformed long locks of an unseemly sight, and great breeches, indecent for a graduate or scholar of orderly carriage: therefore, the said Pepper was commanded to appear presently, and procure his hair to be cut or powled; and which being done, the said

Pepper, returning to the consistory, was there suspended, *ab omni gradu suscepto et suscipiendo.* In October 1812, an order was made by St. John's and Trinity College, that every young man, who appeared in hall or chapel in pantaloons or trousers, should be considered as absent.—*Retrospective Review.*

BEGGAR'S OPERA.

Attempts had been made, from time to time, to introduce musical dramas upon the Italian model on the English stage; but the scheme was not successfully brought to bear until the beginning of the last century. The novelty, patronised by the royal family and people of fashion, superseded the regular drama, and Shakspeare and Jonson, with other worthies, were forgotten, until the rage for music began to subside in a violent schism among the patrons and the performers, when the contending parties, tired of the war, and the perfidious lords and ladies withdrawing their alliance, the Beggar's Opera by John Gay burst forth in 1727, and the Italian opera was fairly, or as unfairly as many thought, hunted down.

Bonancini, a celebrated Italian composer, was ungraciously pitted against the great German, Handel. Cuzzoni and Faustina, two rival syrens, set the fashionables at war. Lady Pembroke headed one party, Lady Burlington the other. The wits enjoyed the sport, and sided with none. Hence Swift's epigram:

> "Strange that difference should be
> 'Twixt tweedle-dum and tweedle-dee."

It may be remarked here, that the first female who ever performed Polly Peachum in the Beggar's Opera, viz. Miss Fenton, afterwards became Duchess of Bolton.

GARRICK'S FIRST PLAY-BILL.

When Garrick quitted Ipswich, where he played a few nights in a provincial company, he repaired to London; but it appears he was unable to get an engagement at any of the great houses. He was then obliged to join the company in Goodman's Fields, who, to avoid being sent to prison as rogues and vagabonds for acting without a licence, presented plays to their audiences gratis, charging them only for the concerts. Here it was that the British Roscius, trembling with hope and fear, made his first bow as Richard the Third.

The following is the copy of the bill:—Goodman's Fields, October 19, 1741. At the Theatre in Goodman's Fields, this day, will be performed, a Concert of Vocal and Instrumental Music, divided into two parts.—Tickets at Three, Two, and One Shilling. —Places for the Boxes to be taken at the Fleece Tavern, next

door to the Theatre. N.B. Between the two parts of the Concert will be presented an historical Play, called the Life and Death of King Richard the Third; containing the distresses of King Henry the Sixth; the artful acquisition of the Crown by Richard; the Murder of young Edward the Fifth and his brother in the Tower; the landing of the Earl of Richmond, and the Death of King Richard in the memorable Battle of Bosworth-field, being the last that was fought between the houses of York and Lancaster; with other true historical passages. The part of King Richard by a Gentleman (Garrick) who never appeared on any stage; King Henry, Mr. Giffard; Richmond, by Mr. Marshall; Prince Edward, Miss Hippesley; Duke of York, Miss Naylor, &c.; with an entertainment of dancing, &c. To which will be added, a Ballad Opera in one act, called the Virgin Unmasked. Both of which will be performed by persons *gratis*, for diversion. The Concert to begin at Six o'Clock exactly."

FIRST ENGLISH ACTRESS.

The first woman who appeared on the English stage was a Mrs. Coleman, who represented Ianthe, in Davenant's Siege of Rhodes. This was in 1656. Up to that period, men enacted the women characters, dressed as such.

PUNCH.

It is very difficult to trace accurately the origin of any character of this description; the reader, therefore, must be satisfied with an unconnected notice of it.

In some of the old mysteries, wherein, no doubt, some of our readers are well read, the devil was the buffoon of the piece, and used to indulge himself most freely in the gross indecencies tolerated in the earlier ages. When those mysteries began to be refined into moralities, the Vice gradually superseded the former clown, if he may be so designated; and at the commencement of such a change, frequently shared the comic part of the performance with him. The Vice was armed with a dagger of lath, with which he was to belabour the devil, who sometimes, however, at the conclusion of the piece, carried off the Vice with him. Here we have something like the club wielded by Punch, and the wand of Harlequin, at the present time, and a similar finish of the Devil and Punch may be seen daily in our streets.

Thus much may be said of the origin of the character, and as to which most writers agree. The term Punch is an abbreviation from the Italian *policinello* or *punchinello*, which signifies a merry fool.

COXCOMB.

The fool, in the early drama, was frequently dressed in a

motley or parti-coloured coat, and each leg clad in different coloured hose. A sort of hood covered his head, resembling a monk's cowl: this was afterwards changed for a cap, each being usually surmounted with the neck and head of a cock, or sometimes only the crest, or comb; hence was derived the term Coxcomb.

FOOLS.

The custom of keeping fools for the purpose of producing amusement, ascends, as we are assured by the learned Fosbroke, to the classical ages. In Britain they were retained at court till the reign of Charles II., and in noblemen's families till perhaps a somewhat later date. Even the dignitaries of the Church in the middle ages kept fools to make them laugh—or to laugh at them. Nay, the grave David I. of Scotland, who built so many churches and monasteries, had a jester. The Lord Mayor of London also had his fool, one of whose regular jokes it was, at the great annual feast, to leap, clothes and all, into a huge custard—a jest which certainly could not be considered as deficient in cream, however monotonous it would be apt to become from repetition. In those days, moreover, fools were often retained at taverns to keep the guests in good humour.

PANTOMIME.

Pantomime, or Pantomimic Mystery in its more extended sense, was known to the Greek and Roman stages, being introduced on the latter by Pylades and Bathyllus, in the time of Augustus Cæsar. From that time to the present, different modifications of this representation have taken place on the continent, and the lofty scenes of ancient pantomime are degenerated to the *bizarre* adventures of Harlequin, Pantaloon, and Merryandrew. The first pantomime performed by grotesque characters in this country was at Drury Lane Theatre, in the year 1702. It was composed by Mr. Weaver, and called "The Tavern Bilkers." In 1717, the first harlequinade was performed at the theatre in Lincoln's Inn Fields, called "Harlequin Executed." It was composed by Mr. Rich.

HARLEQUIN.

Writers differ as to the origin of the term Harlequin; one says, "There was a young Italian actor of eminence in this style of character, came to Paris in the time of Henry III. of France, and having been received into the house of the President, Achilles de Harlai, his brother actors are said to have called him Harlequin, from the name of his master." Another says, "There was a knight called Harlequin, an extravagant dissipated man, who spent his substance in the wars of Charles Martel against the

Saracens, and afterwards lived by pillage." Tradition says, he was saved from perdition in consequence of his services against the infidels, but condemned for a certain time to appear nightly on earth, with those of his lineage.

PANTALOON.

The old character of Zany was similar to our modern clown, who now is generally the possessor of all the wit in the performance. The name of Pantaloon is said to be derived from the watchword of the Venetians, *pianta-leone;* if so (which is doubtful), it must have been applied in derision of their fallen state, as compared with their former splendour.

MERRYANDREW.

Some have derived the term Merryandrew from the time of the Druids, *an Drieu,* i. e., Arch-Druid; others, from the celebrated Andrew Borde, the writer and empiric. The Merryandrew used at fairs to wear a patched coat like the modern Harlequin, and sometimes a hunch on his back. It has been remarked, that the common people are apt to give some well-known facetious personage the name of a favourite dish; hence the Jack-pudding of the English; the Jean-potage of the French; the Macaroni of the Italians; the Hans Wurst of the Germans, &c.

GOD SAVE THE KING.

The simplicity and grandeur of "God save the King," is universally admitted; and much research has been bestowed in the endeavour to ascertain its origin. One writer says, This popular song was sung, as an anthem, at the Chapel Royal, in the reign of James II. It is uncertain by whom the words were written, but the music was composed by Dr. John Bull, belonging to the choir of that chapel. It first became a popular song (with the alteration of the name of our James to George), through the late Dr. Arne, who set it in parts, and introduced it at one of the London Theatres during the Irish rebellion in 1746, where it met with unbounded applause, and has continued to be a favourite national air from that period to the present time.

The general opinion is, that it was composed by Henry Carey, as stated by W. Chappell in his *National English Airs.* About the year 1795, George Savile Carey asserted his father's claim to the authorship of this song, and made a journey to Windsor, hoping to obtain some pecuniary recompense from the king. His claim was acquiesced in by Archdeacon Coxe, in his *Anecdotes of J. C. Smith;* and by Mr. S. Jones in his *Biographia Dramatica.* It was also proved, by concurrent testimonies, to have been originally sung, "God save great James our King." Add to this,

that all attempts to prove a copy before Carey's time have failed; moreover, it is admitted that he sang it in public (announcing it as his own production) five years before the first publication; and his not claiming it, when it attained its great popularity in 1745, being explained by his having put an end to his existence three years before, at the advanced age of eighty, and leaving his son an infant.

RULE BRITANNIA.

The words of this celebrated national anthem, or song, were taken from Thomson's "Masque of Alfred," and was composed by Doctor Arne.

DRYDEN'S CELEBRATED ODE.

Dryden's Ode on the Power of Music is the most unrivalled of his compositions. By that strange fatality which seems to disqualify authors from judging of their own works, he does not appear to have valued this piece, because he totally omits it in the enumeration and criticism he has given of the rest, in his preface to his works. "I shall add nothing to what I have already said on this subject (says Dr. Warton in his Essays on the Writings and Genius of Pope, vol. ii.), but only tell the occasion and manner of writing it. Mr. St. John, afterwards Lord Bolingbroke, happening to pay a morning visit to Dryden, whom he always respected, found him in an unusual agitation of spirits, even to a trembling. On enquiring the cause, 'I have been up all night,' replied the old bard; 'my musical friends made me promise to write them an Ode for the Feast of St. Cecilia. I have been so struck with the subject which occurred to me, that I could not leave it till I had completed it; here it is, finished at one sitting.' And immediately he showed him this Ode, which places the British lyric poetry above that of any other nation. This anecdote, as true as it is curious, was imparted by Lord Bolingbroke to Pope, by Pope to Mr. Gilbert West, by him to his ingenious friend (Richard Berenger, Esq.), who communicated it to me. The rapidity, and yet the perspicuity of the thoughts, the glow and expressiveness of the images, these certain marks of the first sketch of a master, conspire to corroborate the truth of the fact."

CATHERINE AND PETRUCHIO.

The play of Catherine and Petruchio, or the Taming of the Shrew, was derived from an Italian tale, called Silverio and Pizardo. See particulars, which would take up too much space here, in New London Gleaner, vol. ii., 1809.

THE BALLAD, "AULD ROBIN GRAY."

The following extract from a letter, written to the late Thomas Hammersley, Esq., by the Rev. Wm. Jervis, rector of Wrington, in Somersetshire, in June 1812, has been handed to us. It shows that the words of the ballad of Auld Robin Gray were written by Lady Ann Lindsay, and that the music was composed by Wm. Jervis. A gentleman now residing in Edinburgh, and intimately acquainted with the composer, can answer for the authenticity of this letter:—

My dear Sir—Anxious as you have ever been for the sake of right, as well as for the fair fame of your friends, you have more than once solicited that I should publicly claim an offspring which, for more than forty years, has been of uncertain origin. Nothing could have induced me to undertake this at my time of life, but the offer of your kind testimony to the genuineness of this my early production, which an acquaintance with it in manuscript, long before it surreptitiously found its way to the public eye, enables you so convincingly to bear. As to the ballad or story, you may remember that I received it from the Hon. Mr. Byron, and understood it to have been written by Lady Ann Lindsay.

THE LASS OF RICHMOND HILL.

This celebrated song was composed by William Upton, who published *Poems on Several Occasions*, 1788; and *a Collection of Songs sung at Vauxhall*, 1798. It was long popularly ascribed to the Prince Regent (George IV.)

THE POPULAR ROMANCE, "CASTLE OF OTRANTO."

The ingenious author of this popular romance, in a letter to Mr. Cole, now in the British Museum, gives the following account of its origin:—"I waked one morning in the beginning of last June from a dream, of which all I could recover was, that I had thought myself in an ancient castle, and that on the uppermost banister of a great staircase I saw a gigantic hand in armour. In the evening I sat down, and began to write, without knowing in the least what I intended to say or relate. The work grew on my hands, and I grew fond of it, so that I was very glad to think of any thing rather than politics. In short, I was so engrossed with my tale, which I completed in less than two months, that one evening I wrote from the time I had drank tea (about six o'clock) till half an hour past one in the morning, when my hands and fingers were so weary, that I could not hold my pen to finish the sentence, but left Matilda and Isabella talking in the middle of a paragraph."

EASTWARD HOE.

The title of "Eastward Hoe" was taken from the exclamations of watermen plying for fares on the Thames. Of this the play of "Eastward Hoe" furnishes some evidence; but with regard at least to another play, "Westward Hoe," it is clearly shown by the following quotation from George Peele's old historical play of Edward the First, printed in 1593. The Queen is at Potter's (afterwards called Queen's) Hithe, and the stage direction when she has entered is—

(Make a noise—Westward, How!)

Queen.—Woman, what noise is this I hear?

Potter's Wife.—And like your Grace, it is the watermen that call for passengers to go to Westward, How.

VELUTI IN SPECULUM.

The stage motto, Veluti in Speculum, or, As in a Mirror, was first used in the Theatre at Lincoln's Inn Fields, in the reign of George I., about the same period when soldiers first mounted guard at the Theatres-Royal.

THEATRICAL BENEFITS.

Mrs. Barry is recorded as the first performer, male or female, who ever had what is now understood by the term, a benefit. This privilege was procured for her through the influence of James II., and she alone possessed it, until just before the commencement of the 18th century. The poverty of the divided theatrical companies then, induced the managers to employ this expedient for paying their actors and actresses more directly out of the pockets of the public; and it not unfrequently happened (at least the performers made the accusation) that the patentees appropriated to themselves all the proceeds, under the pretext of house expenses, and left the performers to their remedy.

UNIVERSITIES, COLLEGES, SCHOOLS, PUBLIC LIBRARIES, RELIGIOUS SECTS, ORIGIN OF NICENE CREED, INQUISITION, &c.

UNIVERSITIES

Had their first rise in the 12th and 13th centuries. Those of Paris and Bologna Salerno are said to be the first that were set on foot; but then they were on a different footing from the Universities among us. Our own Universities of Oxford and Cambridge

seem entitled to the greatest antiquity of any in the world; and Balliol and Merton Colleges in Oxford, and St. Peter's in Cambridge, all made Colleges in the 13th century, may be said to be the first regular endowments of this kind in Europe. For though University College in Cambridge had been a place for students ever since the year 872, yet this, like many of the other ancient Colleges beyond sea, and Leyden to this day, was no proper College; but the students, without any distinction of habit, lived in citizens' houses, having only meeting-places to hear lectures and disputes. In after times there were houses built for the students to live in society, only each to be at his own charge, as in the inns of court; these at first were called inns, but now halls. At last plentiful revenues were settled on several of these Halls, to maintain the students in diet, apparel, &c., and these were called Colleges. In the University of Oxford there are 2220 members of convocation, and 4792 members on the boards. In the University of Cambridge there are 1854 members of the senate, and 4866 members on the boards, making a total of 9658 students on the boards at both Universities. In 1748, there were 1500 members on the Cambridge boards; in 1813, there were 2805; in 1825, they had increased to 4700; and in 1826, to 4866, as above stated. The Universities of Scotland are four, St. Andrew's, Aberdeen, Edinburgh, and Glasgow. In Ireland there are two Universities, that of Dublin, incorporated 1591, and Queen's, incorporated 1850.

BALLIOL COLLEGE

Was founded by John Balliol, or De Baliol, of Barnard Castle, in the County of Durham, about the year 1268, and from whence it derives the appellation of Balliol College.

ORIEL COLLEGE.

This College was founded by King Edward the Second in 1326.

SORBONNE COLLEGE.

Sorbon, or Sorbonne College, was the first and most considerable of the University of Paris. It was founded in the reign of St. Louis, 1252, by Robert Sorbonne, which name is sometimes given to the whole University of Paris.

MERTON COLLEGE.

Merton College, in Oxford, derives its name from Walter de Merton, Bishop of Rochester, who founded it in 1274.

EXETER COLLEGE.

Exeter College, in Oxford, so denominated from Walter Stapledon, Bishop of Exeter, who founded it in 1314.

CLARE HALL.

Clare Hall, in Cambridge, derives its name from Elizabeth, Countess of Clare, who founded it in 1347. It was established on the site of a former College called University Hall, founded in 1326, but destroyed by fire in 1343.

PEMBROKE COLLEGE.

Pembroke College, formerly called Pembroke Hall, in Cambridge, receives its name from Mary de St. Paul, widow of Aymer de Valence, Earl of Pembroke, who founded it in 1347.

PEMBROKE COLLEGE, OXFORD.

Pembroke College, Oxford, was founded in the early part of the 17th century on the site of Broadgate Hall, an ancient seminary for students of the civil and canon law. It received its name of Pembroke from William Herbert, Earl of Pembroke, then Chancellor of the University.

CORPUS CHRISTI COLLEGE.

Corpus Christi (vulgarly Benedict) College, in Cambridge, is so called in consequence of being founded by the brethren of the Guild, or Society of Corpus Christi, and the brethren of the Guild of the Blessed Virgin. Founded 1351.

CAIUS AND GONVILE COLLEGE.

Caius and Gonvile College, in Cambridge, takes its names from its founder, Edmund Gonvile, rector of Tirrington and Rushworth, in Norfolk, who founded it in 1348, and Dr. John Caius, who, in 1557 having rebuilt it, erected a Chapel, and endowed three additional fellowships and 20 scholarships, obtained from Queen Mary leave to be a co-founder, and to change the name from Gonvile Hall to Gonvile and Caius College.

LINCOLN COLLEGE.

Lincoln College, in Oxford, founded by Richard Fleming, Bishop of Lincoln, and finished by Thomas Rotheram, his successor, 1427.

SYDNEY SUSSEX COLLEGE.

Sydney Sussex College, Cambridge, receives its cognomen likewise from its founder, Frances, daughter of Sir William Sydney, and Countess-Dowager of Sussex, who died in the year 1589.

WADHAM COLLEGE.

Wadham College, in Oxford, derives its name from Nicholas Wadham, Esq., and Dame Dorothy, his wife, its founders. It was founded in 1612.

BRAZEN NOSE.

This College was founded by Wm. Smith, Bishop of Lincoln, and finished by Wm. Sutton, Esq., in 1513. Various have been the conjectures why it is called Brazen Nose College, but it is generally attributed to the circumstance of its founder going by that nickname when at College, in consequence of the peculiar appearance of his nose.

UNIVERSITY COLLEGE, LONDON.

This was projected in 1825, and the first stone was laid on the 30th April, 1827, by the Duke of Sussex, and the institution situated in Gower-street, St. Pancras, was opened for Students in October, 1828. In November, 1836, it was incorporated by a Royal Charter, 7 William IV. The government is vested in five bodies:—1. General meetings of the Members. 2. The Council. 3. The Senate. 4. The Faculty of Arts and Laws. 5. The Faculty of Medicine. In 1834 an Hospital was opened in connection with it, which cost about £10,000, for the purpose of affording the medical students clinical instruction. The number of students in 1852 was 186. Connected with it is a School under the government of the Council. Students, in 1852, 289.

KING'S COLLEGE, LONDON.

This College is in the Strand, and was founded in 1828, on the following fundamental principle:—That every system of general education ought to comprise instruction in the Christian religion. A charter was granted in 1829, which appoints the Lord Chancellor and eight others as perpetual governors. The corporation is designated as "The Governors and Proprietors of King's College, London." It was opened for tuition in October, 1829. There is a School connected with it. The number of Students, in 1851, was as follows:—Department of general Literature, 111; Applied Sciences, 39; Medical, 196; Military, 11; College School, 449.

UNIVERSITY OF LONDON.

This University was created by charter of William IV; but, owing to a defect, a new one was granted by Queen Victoria, December 5, 1837. It consists of a body of Fellows, including a Chancellor and Vice Chancellor, who compose a Senate holding its sitting in Somerset House. The Senate, after examina-

tion, confers the degrees of Bachelor of Arts, Master of Arts, Bachelor of Laws, Doctor of Laws, Bachelor of Medicine, and Doctor of Medicine. Both University and King's Colleges, as well as other minor institutions, are empowered to issue certificates to candidates for Degrees in Arts and Law at this University.

DULWICH COLLEGE.

This College, which is situated at the pleasant village of Dulwich, near London, was founded in the year 1619, by Edward Alleyn, a player. The College was for the support and maintenance of one Master, one Warden, and four Fellows, three of whom were to be ecclesiastics and the other a skilful organist; also six poor men, six women, and twelve boys, to be educated in good literature. He was a very eccentric character, and imposed a condition in his will, that none should be eligible for a master of the said College but those of the name of Alleyn or Allen.

This College is famed for the Burgeoise Picture Gallery, left to the public by the late Sir Francis Burgeoise, the eminent painter, whose remains rest here in a mausoleum contiguous to the gallery. The collection of paintings is very superior, and among them are to be found those of the most eminent masters particularly some of Murillo's masterpieces. Sir Francis died January 8, 1811.

RADCLIFFE LIBRARY.

The celebrated library at Oxford, well known as the Radcliffe Library, derives its name from Dr. John Radcliffe, who died in 1714. He was an eminent physician, and left £40,000 to the University of Oxford, for the augmenting their library, and which circumstance gave it its present name.

COTTONIAN LIBRARY.

The Cottonian Library, in the British Museum, derives its name from Sir Robert Cotton, who founded it. He died 1631.

BODLEIAN LIBRARY.

This far-famed public library is so called after its founder, Sir Thomas Bodley, who was born 1544, and died 1612. The library was founded in the 40th of Elizabeth, 1598.

ARUNDELIAN TABLES, OXFORD.

These tables are so called from having been purchased by Lord Arundel, and by him given to the University of Oxford, in 1667;

They contain the chronology of ancient history, from 1582 to 355 B.C., and said to have been sculptured 264 B.C. They were found in the Isle of Paros about 1610. The characters are Greek, of which there are two translations.

JESUITS.

The Jesuits, or the Society of Jesus, derive their origin from one Ignatius, who was born in the Castle of Loyola in 1495, in Guipuscoa, a part of Biscay near the Pyrenees. He was bred up in the court of Charles V., and was famed for his licentious vices and pleasures. He went into the army, and served in the garrison of Pampeluna when besieged by the French in 1521, where he was wounded in the left leg, and had his right one broken.

Ribadeneira, in his Lives of the Saints, says, that St. Peter appeared to Ignatius on the eve of his feast, and with a very gracious aspect said, that he was come to cure him. From the time of this visit, says this Chronicler of the Saints, Ignatius grew much better, and not long after recovered his perfect health; but as he was a spruce young gallant, desirous to appear in the most neat and comely fashion, he caused the end of a bone which stuck out under his knee, and did somewhat disfigure his leg, to be cut off, that so his boot might sit more handsomely, as he himself told me, thinking it to be against his honour that such a deformity should be in his leg: nor would he be bound while the bone was sawed off.

Another biographer of Ignatius says, that although he was restored to health, his right leg nevertheless remained shorter than his left. Attired in the coarsest garb, he made a pilgrimage to Rome; for, as there is but one step between the ludicrous and sublime, so Ignatius Loyola, or Ignatius of Loyola, was transformed from the gay and debonair to the self-mortifying saint. He soon met with those who were as enthusiastic as himself; and having assembled ten of them at Rome in the year 1538, he proposed to substitute a *new order*, and for this purpose applied to Pope Paul III., then reigning. The historian Robertson says—

"The pope, to whom Loyola had applied for the sanction of his authority to confirm the institution, referred his petition to a Committee of Cardinals. They represented the establishment to be unnecessary, as well as dangerous, and Paul refused to grant his approbation of it. At last Loyola removed all his scruples, by an offer which it was impossible for any pope to resist. He proposed that, besides the three vows of poverty, of chastity, and of monastic obedience, which are common to all the orders of regulars, the members of his society should take a further vow of obedience to the Pope; binding themselves to go whithersoever

he should command, for the service of religion, and without requiring any thing from the holy see for their support. At a time when the Papal authority had received such a shock by the revolt of so many nations from the Romish church; at a time when every part of the Popish system was attacked with so much violence and success, the acquisition of a body of men thus peculiarly devoted to the See of Rome, and whom it might set in opposition to all its enemies, was an object of the highest consequence. Paul, instantly perceiving this, confirmed the institution of the Jesuits by his bull, granted the most ample privileges to the members of the society, and appointed Loyola to be the first General of the order. This event hath fully justified Paul's discernment, in expecting such beneficial consequences to the See of Rome from this institution. In less than half a century the society obtained establishments in every country that adhered to the Roman Catholic church; its power and wealth increased amazingly; the number of its members became great; their character, as well as accomplishments, became greater; and the Jesuits were celebrated by the friends, and dreaded by the enemies of the Romish faith, as the most able and enterprising order in the church."

ORDER OF SERVITES.

A religious order of the church of Rome, founded about the year 1233 by seven Florentine merchants, who, with the approbation of the Bishop of Florence, renounced the world, and lived together in religious community on Mount Senar, two leagues from that city. It is said, that when they first appeared in the black habit given them by the Bishop, the very children at the breast cried out "See the Servants of the Virgin!" and that this miracle determined them to take no other name than "Servites," or "Servants of the Virgin." The order was reformed in 1593, and continues to exist in Italy. There are also Nuns of this order, who have several monasteries in Germany, Italy, and Flanders.

THE CHURCH CATHOLIC.

The Church—meaning by that term the Catholic or Universal Church mentioned in the Creeds—is that society instituted by our Blessed Lord, and completed by his Apostles. Its prescribed form of admission is Baptism; its constant badge of membership is the sacrament of the Eucharist; its officers are bishops and priests, assisted by deacons.

The term Catholic was first applied to the Christian Church to distinguish it from the Jewish; the latter being confined to a single nation, the former being open to all who should seek admission into it by Holy Baptism. Hence the Christian Church is general or universal. The first regularly organized Christian

Church was formed at Jerusalem. When Churches were formed afterwards at Samaria, Antioch, and other places, these were not looked upon as entirely separate bodies, but as branches of the one Holy Catholic and Apostolic Church. St. Paul says (1 Cor. xii. 13), *By one Spirit we are all baptized into one Body;* and (Ephes. iv. 4), *There is one Body and one Spirit.* A Catholic Church means a branch of this one great society, as the Church of England is said to be *a* Catholic Church; *the* Catholic Church includes all the Churches in the world under their legitimate bishops. From this may be seen the absurdity of calling the Papists Catholics. The Romanists or Papists belong to a *peculiar* society, in which errors have been added by a Synod at Trent to the orthodox faith. But when we call them *Catholics*, we as much as call ourselves *heretics*, we as much as admit them to be orthodox. And they gladly avail themselves of this admission, on the part of some ignorant Protestants, to hold up an argument against the Church of England. Pacian being asked why Christians were called Catholics, answered, it was to distinguish them from heretics, and added, "Christian is my name, and Catholic my surname."

PROTESTANTS.

The following circumstances gave birth to the name Protestants, now given to such a large body of Christians.

In the year 1529, in a diet of the Princes of the Empire, held at Spires, it was decreed by the majority,—That in those places where the Edict of Worms had been received, it would be lawful for no one to change his religion; that in those places where the new Lutheran religion was exercised, it should be maintained until the meeting of a council, if the ancient, the Popish religion, could not be restored without danger of disturbing the public peace; but that the mass should not be abolished, nor the Papists hindered from the free exercise of their religion, nor any one of them be allowed to embrace Lutheranism; that the Sacramentarians should be banished the empire; that the Anabaptists should be punished with death; and that no preacher should explain the Gospel in any other sense than what was approved by the church. Six Princes of the empire entered their *protest* against this decree. John, Elector of Saxony; George, Margrave of Brandenburgh; Ernest and Francis, Dukes of Lunenburgh and Brunswick; Philip, Landgrave of Hesse; and Wolfang, Prince of Anhalt.

From this protest the followers of Luther first obtained the name of Protestants, which was afterwards used as a general term to denote all who protest against Popery. The word does not occur in the liturgical formularies of the English Church, and is now popularly used as a term of negation. Protestant is the negative, Catholic the definite name of all orthodox Christians.

LOLLARD.

The term Lollard is derived from a Waldensian pastor, Walter Lollard, who was burnt alive for these doctrines at Cologne in 1322. At the close of the fourteenth century it was given to the followers of Wickliffe.

MAHOMETAN.

The Mahometan religion derives its name from Mahomet of Mecca, who originally was nothing more than a private soldier. He had many enemies even in his native place, from whence he fled in 622 to Arabia. His followers compute their time from this era, which in Arabic is called *Hegira*, i. e., the Flight. The Koran, commonly called the book of Allah, is a collection of all those various fragments which the prophet, during the time of his apostolic office, successively promulgated as so many revelations from heaven.

METHODISM.

A writer* does Mr. Whitfield the honour of being the first author of Methodism, whom he also calls a fellow of Pembroke College, in Oxford. Mr. Whitfield, however, was not concerned in the first institution of Methodism, though he has since made so shining a figure amongst them; for some years before he came to the University, Mr. John Wesley, fellow of Lincoln College, his brother Charles, a student of Christ Church, Mr. Clayton of Brazen Nose, and two or three more young gentlemen, with very laudable intention, agreed to spend two or three evenings together in a week, in reading history or other entertaining books, instead of drinking, which at that time was too much in vogue among the young people of the University. The Sunday evenings they appropriated to religious authors, which soon convinced them of the great neglect of practical religion in that place, as well as in other parts of the kingdom. In consequence of these convictions, they formed themselves into a society, and raised a small fund for charitable uses; to relieve the necessitous, buy medicines for the sick, and to disperse books amongst the ignorant. They agreed also to go occasionally and visit the prisoners in the Castle, who at that time were much neglected; and that they might have the more leisure for these charitable offices, without breaking in too much upon the business of their Colleges, they were obliged to fix stated hours for these employments, and their other religious exercises, to which they were directed by Mr. Nelson's *Practice of Devotion*. This strict regularity and *methodical* conduct, after some time acquired them the name of Methodists; though not without allusion probably to an ancient school of physicians of that denomination.

* Historical Review of the Transactions of Europe.

MORAVIANS.

The founder of this religious society was Nicholas Lewes, Count Zinzendorf, a native of Saxony, who died at Chelsea in 1760. The Society was first instituted in Moravia, from whence they derived their appellation. Their principal establishment in England is in the neighbourhood of Bradford, in Yorkshire.

QUAKERS.

The sect denominated Quakers first appeared in the year 1650, in the reign of Charles II.; they were founded by one Fox, who, in 1665, after a series of persecutions, was confined in Scarborough Castle. The year preceding, sixty Quakers were put on board the ship Black Eagle, and exported to America.* Such was the persecution this sect met with in the reign of their "good friend Charles," as they denominated him, as will be seen from the following remarkable address which they presented to James II., on his accession to the throne:—"We are come to testify our sorrow for the death of our good friend Charles, and our joy at thy being made our Governor. We are told thou art not of the Church of England any more than we; and therefore we hope, thou will grant unto us the same liberty which thou allowest thyself."

The derivation of the term Quaker is somewhat obscure; but as the Ranters are thus denominated from their ranting, or boisterous worship, so it may be fairly concluded that Quakers received that appellation from the meekness of theirs; being, during their worship, or supposed to be, in a state of fear and trembling, or in other words, *quaking* for their offences.

BIBLE AND MISSIONARY SOCIETIES.

The principal Societies which have for their exclusive object the dispersion of the Scriptures, and the propagation of the Christian religion are the following:—

	Founded.
Society for Promoting Christian Knowledge,	1698
Society for the Propagation of the Gospel in Foreign Parts,	1701
Society in Scotland for Propagating Christian Knowledge,	1709
Moravian Missions,	1731
Naval and Military Bible Society,	1780
Wesleyan Missionary Society,	1786
Baptist Missionary Society,	1792
London Missionary Society,	1795
Church Missionary Society,	1799
British and Foreign Bible Society,	1804
Prayer Book and Homily Society,	1812

* See Pennsylvania.

NICENE CREED.

Manifold were the disputes of the Fathers of the Church, in its earlier days, as to what portion of the Scriptures *were*, and what were *not*, the word of God. Contention at last ran so high, that their flocks began to think for themselves, and to hold similar disputations. The holy fathers, however, foreseeing that shepherds would be nothing without flocks, agreed to end their differences, by setting the matter at rest for ever. This Creed was commenced by the Council of Nice, A.D. 325, and completed by the second General Council of Constantinople, A.D. 381, where the heads of the Church had been summoned to meet in Council, in order to settle the knotty question. The result of their labours was, the celebrated Creed, called the Nicene Creed, from the place where the holy disputants had met.

SUNDAY SCHOOLS.

Robert Raikes, of Gloucester, was the originator of Sunday Schools, and spent his life in acts of kindness and compassion; promoting education as a source of happiness to his fellow-beings, and bestowing his exertions and bounty to benefit the helpless. He died 5th April, 1811.

CHARITY SCHOOLS.

Charity Schools were first projected towards the close of the seventeenth century. In 1685, there was one founded at Highgate; and another in Zoar Street, Southwark, in 1687. The oldest school which appears on the list of the Christian Knowledge Society's Reports, is St. Ann's, Westminster, established in 1688; and that known by the name of St. Margaret's Blue-Coat School, was opened on Lady-day of the same year for fifty boys. The first annual collected assemblage of Charity Schools was in 1704, when 2000 children met together in St. Sepulchre's Church, Snow-hill. Afterwards the anniversary took place in St. Bride's, St. Sepulchre's, and Christ Church, Newgate Street. On the 2nd May, 1782, the schools were for the first time assembled in St. Paul's Cathedral, where an amphitheatre was erected under the dome. Dr. Porteus, bishop of London, preached the sermon. Every year since it has continued to excite a more lively interest to behold it; and surely here is something to gratify the heart that can feel, and something for foreigners to gaze at with admiration.

BELL SYSTEM OF EDUCATION.

This national system of education originated with the Rev. Dr. Bell of Madras, from whom it derives its appellation.

LANCASTERIAN SYSTEM.

So called from Joseph Lancaster, one of the Society of Friends. This system differs very little, if any, from the Bell system. The advocates of the latter (Bell) tax the former with piracy; and the former retaliate by saying, that the system, although originating in a measure with Dr. Bell, would have lain dormant if it had not been for Joseph Lancaster.

SPENCEAN SYSTEM.

The Spencean System, so called from one Thomas Spence, a political enthusiast, who devised and published a plan by which the human kind could be provided with sustenance without pauperism. He died October, 1814.

EDICT OF NANTZ.

To reconcile the Protestants to the abjuration of their religion, Henry IV. of France, after his reduction of the league, issued an Edict from Nantz in 1598, tolerating the Protestant religion throughout his kingdom. This was revoked by Louis XIV., in 1685; by this bad policy, 50,000 French Protestants left France and came to England, and there can be little doubt that their representations of the cruelties perpetrated by the king of France, tended to excite the suspicions of the English against their own Roman Catholic Sovereign, and in some degree accelerated the advent of the Revolution of 1688.

BISHOP'S CROSIER.

Voltaire, in his Philosophical Dictionary, says, "As for auguries, they perished with the Roman empire. Only the Bishops have retained the original staff, called the Crosier, which was the distinctive mark of the dignity of augur, so that the symbol of *falsehood* has become the symbol of *truth*."

Let not institutions vaunt of the sacredness of their insignia, for time and custom alternately defile and hallow all things—that which was emblematical of conclusive foresight from the aspect of the entrails of a brute, is now the rod and guiding staff to immortality.—*Tempora omnia mutant.*

CHANGING OF THE POPE'S NAME.

The custom of altering the names of the Popes after their election to the Popedom, was first introduced in the case of some Cardinal being elected whose proper name meant *swine-snout*,* which, by general consent, being deemed unseemly for such a dignity, was changed to Servius the Second.

* See Roman Names.

CHRISTIANITY IN BRITAIN.

The early history of the British Church is obscure; and although we learn from Tertullian and Origen, that Christianity had extended thither by the third century, it is not easy to fix the period at which regular churches were formed. It is certain, however, that the British Church in the fourth century was ruled by bishops, who regularly attended their sessions, and subscribed their decrees and canons. Three names, Eborus of York, Restitutus of London, and Adelphius of Caerleon-upon-Usk, with the names of a priest and a deacon, are found appended to the Council of Arles, celebrated in the year 314. So also they were present at Nice in 325, at Sardica in 347, and at Remini in 359. These facts alone are, in themselves, sufficient proofs to establish the validity of the Ancient Church of Britain—the episcopal form of her government—and her entire constitution as a branch of the Church of Christ, at a period of nearly 250 years before the arrival of Augustine, the missionary of Gregory the Great, A.D. 596.

INQUISITION.

The Inquisition, or Holy Office, as it is impiously termed, may be traced to Pope Lucius, who at the Council of Verona, in 1184, ordered the bishops to procure information of all who were suspected of heresy, and if they could not effect this in person, they were to enjoin it as a duty on their commissioners. In the beginning of the 13th century this order was reinforced, and the poor Albigenses and Waldenses severely felt its fury. Dominic, usually called St. Dominic, reduced this to practice, and was, if not the first Inquisitor, yet the founder of that order to which the management of the Inquisition was committed. In 1251, the Inquisition was established in Italy; in 1255, it was extended to France. The horrors accompanying the practices of this office, soon excited universal disgust in the best disposed Romanists. It was established in Spain about the middle of the 13th century. In 1484, the Supreme General Inquisition was founded at Seville by Queen Isabella, with the aid of Cardinal Pedro Gonzalez de Mendoza. In Portugal, it was received about 1536. The gradual progress of knowledge checked the bloodshed of this tribunal; and it rarely, of late years, terrified the world by displaying ranks of heretics led to the stake. The triumph of humanity in the entire abolition of this most cruel depositary of power, terrestrial and spiritual, was a prominent good arising from the evils of the French revolution, but it was for the Spanish Cortes to give the death-blow.

For farther information on the subject of the Inquisition, the reader may refer to Prescott's *Ferdinand and Isabella; Quart. Rev.*, vol. iv.; Llorentes' *History of the Inquisition.*

PARLIAMENTS, MAGNA CHARTA, TRIAL BY JURY, FEUDAL LAWS, PUBLIC COURTS OF THE KINGDOM, ORIGIN OF TITHES, PUBLIC PLOTS, &c.

PARLIAMENT.

The etymology of the word Parliament is properly a French or Norman word, signifying to speak the mind, and was originally spelt *parle à ment.* Parium la mentum, *id est*, a meeting of the Peers to lament and complain to each other of the enormities of the country, and thereon to provide for the same, is a definition frequently to be met with in the old writers; and, according to Lord Coke, it is called Parliament from *parler la ment*, every member speaking his mind for the general good of the commonwealth. Barrington derives it from a compound of two Celtic words, *parly* and *ment*, or *mend.* The ancient Parlemens of France, were unlike the Parliaments of England. In France, the Parlemens were courts of justice. All their edicts were grounded on the ordinances of the king. When there was any opposition to those ordinances, the king went in person, and held what is called a *Lit de justice.* He declared before them, that the ordinance before them was his actual will, and ordered the proper officer to register it. There was no mode of objecting to the will of the king after a *Lit de justice.*

It was common with the kings of France to seize upon the lands of their nobles, and make an ordinance of sequestration, against which there was no remedy. The lands were annexed to the crown.

Had the nobles of France defended their rights as the Barons of England did, France would not have remained so long a nation of slaves. The first Parliament in England was in 1116.

HOUSE OF COMMONS.

Although the first Parliament was in 1116, yet the House of Commons, as now constituted, takes its date from the reign of Henry III., May 14th, 1264. Earl Montfort, after defeating the king's troops, called a Parliament at Winchester in the king's name, which is shown by Dr. Brady to be the first *wherein two knights for each county* and *two burgesses for each borough* were summoned, and was the original of the House of Commons.

Members obliged to reside in the places they represented, 1413; Francis Russell, son of the Earl of Bedford, was the first peer's eldest son who sat in the House of Commons, 1549; that

remarkable for the epoch in which were first formed the parties of court and country, June 16th, 1620; a peer elected, and sat as a member of the House of Commons, 1649; the House of Commons committed a Secretary of State to the Tower, November 18th, 1678; their Speaker refused by the king, 1679; bill passed for triennial parliaments, November, 1694; the first British one met, October 24th, 1707; triennial act repealed, May 1st, 1716; act passed for septennial ones, 1716; their privilege of protection from arrest for debts relinquished, 1770; the lord mayor and an alderman of London committed to the Tower by the House of Commons, 1771; Sir Francis Burdett committed to the Tower by the House of Commons, on the motion of Sir Thomas Lethbridge, April 9th, 1810. The Reform bill passed in the session of 1832.

The first mention of a Speaker of the House of Commons occurs in the Parliament 51 Edward III. His duties are to act entirely as the servant of the House which appoints him. He takes the Chair, which he cannot do unless forty members are present; maintains order; explains and informs on questions of order or practice if he is referred to. He can neither speak nor vote unless in the case of equality of votes, or in Committees of the whole House, where, as soon as the chair is taken, he is reduced to the footing of an ordinary Member.

THE KING'S SPEECH.

The first king's speech, as it is termed, was delivered by Henry I., in the year 1107.

MAGNA CHARTA.

The "Great Charter" was signed by John on the 15th of June, 1215, and confirmed by his successor, Henry III. It is reported to have been chiefly drawn up by the Earl of Pembroke and Stephen Langton, Archbishop of Canterbury. The ground where John, accompanied by the pope's legate and other prelates and followers, met the barons, was between Staines and Windsor, at a place called Runnymede; but better known in modern times as Egham race-course, and which is still held in reverence as the spot where the standard of freedom was first erected in England.

There, it is said, the barons appeared with a vast number of knights and warriors, and both sides encamped apart, like open enemies. The barons, in carrying their arms, would admit but of few abatements; and the king's commissioners, as history relates, being for the most part in their interests, few debates ensued. The charter required of him was there signed by the king and his barons, which continues in force to this day, and is the famous bulwark of English liberty, which now goes by the name of Magna Charta.

It is related that this very document was lost for near two centuries, and was discovered at last by the celebrated Sir Robert Cotton, who, on calling upon his tailor one day, discovered him in the act of cutting up an old parchment deed, with a great number of seals attached thereto. His curiosity was awakened, and he examined it minutely, when he discovered that it was the Great Charter, or Magna Charta of England! He took possession of it, and, had it not been for this timely rescue, the palladium of England's liberties would have been appropriated to the unholy office of measuring his majesty's lieges for coats and breeches. It is now deposited in the Cottonian Library, in the British Museum.*

It is a curious circumstance, also, that out of twenty-six barons who signed Magna Charta, only three could write their names; the remainder merely signing, or having signed their marks

TRIAL BY JURY.

Some authors have endeavoured to trace the origin of juries up as high as the Britons themselves, the first inhabitants of our islands; but certain it is they were in use among the earlier Saxon colonies, this institution being ascribed by Bishop Nicolson to Woden himself, their great legislator and captain.

When the Normans came in, William, though commonly called the Conqueror, was so far from abrogating this privilege of juries, that, in the fourth year of his reign, he confirmed all king Edward the Confessor's laws, and the ancient customs of the kingdom, whereof this was an essential and most material part.

Afterwards, when the Great Charter, commonly called Magna Charta, which is nothing else than a recital, confirmation, and corroboration of our ancient English liberties, was made and put under the Great Seal of England, in the 9th year of king Henry III., A.D. 1225, then was this privilege of trials by juries in an especial manner confirmed and established, as in the 14th chapter: that no amercement shall be assessed, but by the oath of good and honest men of the vicinage. And more fully in the twenty-ninth chapter: no freeman shall be taken or imprisoned, or be disseized of his freehold, or liberties, or free customs, or be outlawed, or exiled, or any other way destroyed, nor shall we pass upon him, or condemn him, but by lawful judgment of his Peers.

This Grand Charter, having been confirmed by above thirty Acts of Parliament, the said rights of juries thereby, and by constant usage and common custom of England, which is the common law, are brought down to us as our undoubted birthright, and are, in fact, the best inheritance of every Englishman.

In Stourhead Grounds, belonging to Sir Richard Hoare, Bart.,

* See Cottonian Library.

is a tower erected in memory of Alfred the Great. Over the entrance is the following inscription:—

Alfred the Great,
A. D. 870, on this Summit
Erected his Standard
Against Danish Invaders.
To him we owe the Origin of Juries,
The Establishment of a Militia,
The Creation of a Naval Force.
Alfred, the light of a benighted age,
Was a Philosopher and a Christian,
The Father of his People,
The founder of the English
Monarchy and Liberty.

CONFINING JURORS FROM MEAT AND DRINK.

An Italian author, in his Antiquities, plainly affirms, that this regulation was framed for the purpose of avoiding the unsound decrees conséquent upon intoxication; and Dr. Gilbert Stuart very patiently and ingeniously affirms, in his *Historical Dissertation concerning the Antiquity of the British Constitution*, p. 238, that from the propensity of the older Britons to indulge excessively in eating and drinking, has proceeded the restriction upon jurors and jurymen, to refrain from meat and drink, and to be even held in custody, until they had agreed upon their verdict.

EXEMPTION OF SURGEONS AND BUTCHERS FROM SERVING ON JURIES.

The reason commonly assigned for the privilege of surgeons, in being exempt from serving on juries is, that they are too constantly in the habit of suppressing the human feelings. But this is not the real cause of the privilege, as appears from the following extract from Andrews' History of England: "In the same year (*i.e.*, 1513), the Corporation of Surgeons, consisting of twelve, a number being then thought equal to the care of the metropolis, petitioned parliament to be exempted from bearing arms, or serving on juries and parish offices; and their petition was successful."

This, however, is not the case with the Knights of the Cleaver, commonly yclept butchers. In M'Queen's *Historical Records*, we find the following notice on the subject. During this session (1661), Mr. Hyde brought in a bill to prohibit butchers from serving on juries in cases of life and death, which unanimously passed both houses of parliament, and received the royal assent. It is very strange, continues the historian, that so judicious and humane an enactment had not been passed before; not that they (butchers) should be considered as devoid of the common feelings of humanity, but more liable to its infirmities, from their avoca-

tions necessarily compelling them to the performance of a duty, incompatible with those feelings which they hitherto had been called upon to exercise in the capacity of jurymen.

BENEFIT OF CLERGY.

As the true meaning of the term may perhaps not be generally known, the following definition is given: felony, which comprehends almost numberless species of crimes, is subdivided into two classes—with, or without *benefit of clergy.*

The benefit of clergy, at present, signifies an exemption from capital punishment in all felonies where the legislature has not taken away that benefit by express words. The origin of this principle, which is very little understood, is as follows: At the time the Romish faith was prevalent in this country, the clergy claimed an exemption from punishment for all secular offences, and the legislature was so far duped by them as to grant them that privilege; therefore, whenever a priest was convicted of a crime, for which another man would suffer death, he was discharged without punishment, on proving himself to be an ecclesiastic. The clergy did not fail to avail themselves of this advantage, and committed all sorts of enormity with impunity.

This induced the parliaments at various times to subject them to capital punishments for particular offences, by taking away from those offences the benefit of clergy. In those dark superstitious times, every person who could read, was presumed in law to be a priest in orders; and till the reign of Anne, a man who was not possessed of this qualification, was liable to be hanged for an offence, which one possessed of it would only be burnt in the hand for; but since that time, laymen are allowed the benefit of clergy, once. The clergy, however, are entitled to claim it as often as they have occasion, and are exempted from the punishment of burning in the hand by the statute of 1 Edward VI., which extends the same privilege to Peers of the Realm, whom it also exempts from capital punishment for the crimes of housebreaking, highway robbery, horse-stealing, and robbing of churches. Felony *without* benefit of clergy, are capital offences, of which Sir William Blackstone, in his time, enumerates 160. By the recent statutes for the improvement of the criminal code, commonly called Peel's Acts (7 and 8 George IV. c. 28), it is enacted, "that benefit of clergy with respect to persons convicted of felony shall be abolished."

BOROUGHS.

As we are constantly hearing the word Boroughmonger made use of, the original signification of the term *borough* is here introduced.

Borough originally meant a company, consisting of ten families, which were bound together as each other's pledge. Afterwards borough came to signify a town, having a wall or some kind of enclosure round. And all places that in old time had the name of borough, it is said, were fortified or fenced, in some shape or other. Borough is a place of safety, or privilege; and some are called free boroughs, and the tradesmen in them free burgesses, from a freedom they had granted to them originally, to buy and sell without disturbance, and exempt from toll. In July, 1833, a royal commission was issued to inquire as to the existing state of the municipal corporations in England and Wales, and to collect information respecting their defects. Their Report was laid before the House of Commons, and ordered to be printed in March, 1835. Upon this Report was founded the Bill, "for the regulation of municipal corporations in England and Wales." The total number of the cities, towns, and ports, reconstituted, under the general name of "Boroughs" by the Municipal Reform Act, is 178.

CORPORATIONS.

It is difficult to account for the origin of charter and corporation towns, unless we suppose them to have arisen out of, or been connected with, some species of garrison service. The times in which they began justify this idea. The generality of those towns have been garrisons; and the corporations were charged with the gates of the towns, when no military garrison was present. Their refusing or granting admission to strangers, which has produced the custom of giving, selling, and buying freedom, has more of the nature of garrison authority than civil government.

Soldiers are free of all corporations throughout the nation, by the same propriety that every soldier is free of every garrison, and no other persons are. He can follow any employment, with the permission of his officers, in any corporation town throughout the nation.

FEUDAL LAWS.

The feudal (from *feodum*) laws, or the tenure of land by suit and service to the owner of it, was introduced into England by the Saxons, about 600. The slavery of this tenure increased under William I., 1068. This was dividing the kingdom into baronies, giving them to certain persons, and requiring those persons to furnish the king with money, and a stated number of soldiers.

FOREST AND GAME LAWS.

The ancient kings of Media were the first preservers of game. Their extensive paradises, or royal parks, contained numerous

species of animals; lions, bears, camelopards, deer, antelopes, wild sheep, and wild asses. But as all those creatures in confinement underwent a kind of civilisation, and lost the wild propensities which distinguished them in their natural state, the more adventurous portion of Median youth always sallied forth to the mountains and forests, when they were desirous of exhibiting their courage or prowess. By the common law introduced into this country by the Normans, all game was the property of the king; no person whatsoever could enjoy the diversion of sporting, unless authorized by royal grant of a chase or free warren; and to kill a deer was deemed almost as heinous an act as to kill a man.

It is generally allowed by all who have made remarks, that the game laws, as they subsisted for ages, were a disgrace to the noble fabric of our free constitution; and it is not the more remarkable, since they had their origin in slavery, as the following passage from Blackstone sufficiently demonstrates:—

"Another violent alteration of the English constitution, consisted in the depopulation of whole counties for the purposes of the king's royal diversion, and subjecting both them, and all the ancient forests of the kingdom, to the unreasonable severity of forest laws, imported from the continent; whereby the slaughter of a beast was made almost as penal as the death of a man. In the Saxon times, though no man was allowed to kill or chase the king's deer, yet he might start any game, pursue, and kill it, upon his own estate. But the rigour of these new constitutions vested the property of all the game in England in the king alone; and no man was allowed to disturb any fowl of the air, or any beast of the field, of such kinds as were especially reserved for the royal amusement of the sovereign, without express licence from the king, by the grant of a chase or free warren; and those franchises were granted as much with a view to preserve the breed of animals, as to indulge the subject. From a similar principle to which, though the forest laws are now mitigated, and grown by degrees entirely obsolete; yet from this root has sprung a bastard slip, known by the name of the Game Laws, now arrived to, and wantoning in, its highest vigour; both founded upon the same unreasonable notions of permanent property in wild creatures; and both productive of the same tyranny to the commons; but with this difference, that the forest laws established only one mighty hunter throughout the land, the game laws have raised a little Nimrod in every manor; and in one respect, the ancient law was much less unreasonable than the modern; for the king's grantee of a chase or free warren, might kill game in any part of his franchise; but now, though a freeholder of less than one hundred a year is forbidden to kill a partridge on his own estate, yet nobody else (not even the lord of the manor), unless he hath a grant of free warren, can do it without committing a trespass, and subjecting himself to an action."

By a statute passed in 1831 (1 & 2 Will. IV. c. 32), the old system was materially improved. The whole of the former provisions respecting qualification by estate or birth were removed, and any person obtaining a certificate is now enabled to kill game, either upon his own land, or on the land of any other person with his permission.

THE + AS A MARK.

It is said that Withred, king of Kent, used the sign of the Cross for his mark to his grants, he being unable to write his name; and that from him originated the custom. It is said also, that the majority of the barons who signed Magna Charta made their marks, being ignorant of the science of writing.*

The sign of the Cross was first used by Christians as a distinction, in 110; that of our Saviour, found on Mount Calvary, 326.

STAMP DUTY ON RECEIPTS.

The Stamp Duty on Receipts was first imposed during the celebrated Coalition Administration, in 1783, which gave occasion for the following *jeu-d'esprit*, at the time generally attributed to Sheridan:

"I would," says Fox, "a tax devise,
That should not fall on me;"
"Then tax receipts," Lord North replies,
"For *those* you *never see!*"

MAIL COACHES.

Mail Coaches were first established to Bristol, in 1784; to other parts of England, and an Act to regulate and encourage them, and exempt them from tolls, in 1785.

POST OFFICES.

Post Offices were first established in Paris, 1479; in England, 1581; in Germany, 1641; in the Turkish dominions, 1740; regulated by parliament, and made general in England, 1656, and in Scotland, 1685.

PENNY POST.

The Penny-Post was set up in London and suburbs, by one Murray, an upholsterer, in 1681, who afterwards assigned the same to one Dockwra; afterwards claimed by the government, who allowed the latter a pension of £200 a year, in 1711. First set up in Dublin, 1774. It was improved considerably in and about London, July, 1794. Mr. Rowland Hill's plan of a uniform inland rate of postage of one penny per half ounce, came into operation 10th January, 1840.

* See Magna Charta.

RYE-HOUSE PLOT.

The Rye-House is a farm near Hoddesdon, in Hertfordshire, through which Charles II. usually passed in his road from Newmarket, which farm belonged to Rumbold, one of the conspirators. It was proposed by them to attack the king and his guards by firing from the out-houses, while another party should attack them when they were separated by the gates, and embarrassed in the inclosures; but a fire happening at Newmarket, his majesty returned to London sooner than he intended, and before the conspirators were prepared to put their design in execution. This occurred, June 14th, 1683. The conspiracy was discovered by a letter from one John Keeling, in a letter to Lord Dartmouth and secretary Jenkins.

WALLER'S PLOT.

The nobility and people of distinction in London, as well as the most substantial citizens, being weary of the parliamentary war, associated together, and came to a resolution to endeavour to depose the chiefs of the opposition, to offer his majesty equitable terms of peace; and if this was refused, to form a party strong enough in the city to oppose the levying taxes on them for the continuance of the war; which Pym having some intelligence of, pretended there was a plot to destroy the parliament, and deliver up the city of London to the king; and Mr. Waller being one of the most considerable men, or most active in promoting the said object, it obtained the name of Waller's Plot.

POPISH PLOT.

In the reign of Charles II., in the year 1678, Doctor Tongue, a physician, laid certain papers before the lord treasurer, Danby, importing a conspiracy against his majesty's life, and the Protestant religion, by the Jesuits. The chief promoters of this plot were said to be the *pope*, Innocent XI., Cardinal Howard, and numerous others in England, of the Roman Catholic religion. The said Tongue, and one Titus Oates, having drawn up a narrative, made oath of the truth of the same. From the circumstance of the origin, it obtained the name of the *Popish Plot.*

GUNPOWDER PLOT.

The famous Plot, which was intended to have blown up the king,* lords, and commons, with gunpowder, was discovered on the Fifth of November, the day on which it was to have taken place, 1605; when one of the conspirators, wishing to save William Parker, Lord Monteagle, wrote him a letter of caution.

* James the First.

Upon which, his lordship communicated the same to the privy council; and the vaults of the parliament being searched, several barrels of gunpowder were found, also one Guido Faux, a Spaniard, with a lanthorn, was found secreted therein. Hence originated the term of "Gunpowder Plot," yearly celebrated on the Fifth of November.

MEAL-TUB PLOT.

This was also a plot of the Romanists, in the reign of Charles II., to discredit the witnesses of the Popish Plot, wherein the famous Titus Oates figured as an informer. The heads whereof being found in a paper concealed in a tub of meal, it obtained the name of the *Meal-Tub Plot.*

HOLY ALLIANCE.

The Holy Alliance was a league formed between certain of the principal sovereigns of Europe, after the defeat of Napoleon at Waterloo, on the proposal it is said of the Emperor Alexander, for the purpose of checking the revolutionary mania, as it was stated, and preserving the legitimate rights of the potentates who formed it.

This alliance has ever been looked upon with a well-founded suspicion by the English nation; indeed by all who feel interested in the march of mind, and rational freedom.

THE CABAL COUNCIL.

The celebrated cabinet council of Charles II., which we read of in history, and who were supposed to be in the pay of Louis XIV., derived their appellation from the initial letters of their five names, which composed the word *Cabal;* viz.—

Clifford,
Arlington,
Buckingham,
Ashley,
Lauderdale.

As this has not been sufficiently explained, or rather, as the derivation has not been given in the majority of the Histories of England, it is considered that it will not be found out of place here.

WOOLSACKS IN THE HOUSE OF LORDS.

In the reign of queen Elizabeth, an act of parliament was passed, to prevent the exportation of English wool; and the more effectually to secure this source of national wealth, the *woolsacks* on which our judges sit, in the House of Lords, were placed there to remind them that, in their judicial capacity, they ought to have

a constant eye to the preservation of this staple commodity of the kingdom.

SLAVE TRADE.

The first attempt, from England, to establish the odious traffic in blacks, was in the reign of queen Elizabeth, in the year 1562; when John Hawkins, an adventurer, afterwards Sir John Hawkins, fitted out three ships, and made a voyage to the Coast of Guinea for slaves. It was not until the latter end of the eighteenth century, that the atrocities of this trade began to engage the attention of parliament. In 1788, an act was passed to regulate it, and after twenty years' animated discussion, it was at last totally abolished in 1807. In 1834, an Act was passed abolishing slavery in fourteen British colonies, and twenty millions sterling voted as compensation to the owners.

EXCISE DUTY.

It was in the year 1733, that the Excise Duty was first moved in the House of Commons, by resolutions, which were powerfully resisted, but finally carried, and the Excise Bill brought in; the majority being 236, the minority 200. Prior to this period the excise was farmed.

SOUTH SEA BUBBLE.

In 1711, the ninth year of queen Anne's reign, a charter of incorporation was granted to a company trading to the South Seas; and the South Sea Company's affairs appeared so prosperous, that in 1718, George I., being chosen governor, and a bill enabling him to accept the office having passed both the Houses on the 3rd of February, his majesty in person attended in the House of Lords, and gave the royal assent to the act. The result is but too well known; such a scene of misery appeared among traders, that it was almost unfashionable not to be a bankrupt; and the dire catastrophe was attended with such a number of self-murders, as no age can parallel. Among the various bubbles which were started about this time may be mentioned one "For making iron with pit coal," and another "For carrying on an undertaking of great advantage, but nobody to know what it is." Maitland, in his History of London, informs us that one of the projects which received great encouragement, was for the establishment of a company "to make deal boards out of sawdust." For full particulars about the South Sea and other bubbles of the period, see Mackay's *Memoirs of Extraordinary Popular Delusions*, vol. i.

STANDING ARMY IN ENGLAND.

This unconstitutional force, as some of our would-be patriots have designated it, takes its date from 1486, when Henry VII.

established fifty yeomen of the guard, and which, in time, became a precedent for a more extensive and effective force.*

LAND TAX IN ENGLAND.

The first land tax was in the reign of Ethelred II., with whom the Danes had broken an agreement. The invaders committed horrid cruelties and devastations all over the kingdom, and the timid Ethelred paid them no less than £24,000 for peace. This was levied on land, and was called *danegelt*, by which ignominious name the tax called Land Tax was first known in England. The modern land tax was first established at the revolution, in 1688, from which period to the year 1806, it yielded above £227,000,000.

PROPERTY TAX.

The first tax on personal property in England was levied by Henry II. (whose reign began, 1154), which amounted to *twopence* in the pound on the amount of every individual's net effects, after deducting the debts owing, to be verified on oath; and *one penny* in the pound for the four following years. This tax was afterwards raised to *one tenth* part of all personal property, as, in 1188, intelligence had been received that Jerusalem had been taken by the sultan of Egypt. On this occasion, the English are said to have paid above £70,000, and the resident Jews about £60,000, together about £2,000,000 sterling of modern money.

In the reign of Henry III., the revenue of customs was £6,000 per annum.

POSTS.

The first institution of posts is generally ascribed to the Persians. The monarchs of that extensive empire, that they might have intelligence of all that passed in the provinces of their vast dominions, placed sentinels on eminences, at convenient distances, where towers were built, which sentinels gave notice of public occurrences to each other with a loud and shrill voice; by which means alone, news was transported from one end of the kingdom to the other with surprising expedition. This method, however, being found to be tedious and uncertain, Cyrus, as Xenophon informs us, provided couriers, and erected houses on all the high-roads, for keeping post-horses, and delivering packets from one to another.

PRESSING FOR THE NAVY.

This mode of recruiting our navy commenced in the year 1355; prior to which seamen were enlisted in the same manner as soldiers, but which, in time of war, was found ineffectual.

* See Beef-eater.

OLD AND NEW STYLE.

Pope Gregory XIII. caused the Calendar to be reformed in the year 1582; whereby the English, and some other Protestant countries, which adhere to the *Julian* Calendar, lost ten days, and occasioned the distinction of Old and New Style. The difference between the Old and New Style up to the year 1699, was only ten days; after 1700, it was eleven days; and after 1800, twelve days: So that the 1st January, 1800, of the *Old*, corresponded with the 13th of January, 1800, of the *New* Style. In the year 1751, an Act was passed (24 Geo. II.) for regulating the commencement of the year, which formerly began on 25th March, and which enacted, that 1st day of January next following shall be reckoned as the first day of the year 1753, and so in all future years. The Ecclesiastical year is now considered to commence on the first Sunday in Advent.

CHILTERN HUNDREDS.

Of the hundreds into which many of the English counties were divided by king Alfred, for their better government, the jurisdiction was originally vested in particular courts, but came afterwards to be devolved to the county courts, and so remains at present, except with regard to some, as the *Chiltern Hundreds*, in Buckinghamshire, which have been by privilege annexed to the crown. These having still their own courts, a steward of those courts is appointed by the chancellor of the exchequer, with a salary of *twenty shillings*, and all fees, &c., belonging to the office. This is made a matter of convenience to members of parliament; when any of them wish to resign, he accepts the nominal office of the Chiltern Hundreds, and by this vacates his seat.

ENGLISH LANGUAGE IN COURTS OF LAW, AND LEGISLATIVE PROCEEDINGS.

The French, or rather the Norman-French language, was introduced into our courts of law by the Conqueror, and was the only language used till the reign of Edward III., in the year 1362, when an act was passed, that the counsel at the bar shall plead in the English tongue, but the pleadings to be entered in Latin.

Another writer says: It is said on the lords' committee on the privileges of peers, that the prelates, dukes, earls, barons, and all the commons, having at length shown the king the mischiefs arising from the laws, customs, and statutes of the realm, not being known to them, because they were impleaded, shown, and judged in the French language, which was little known in the kingdom; and the king with their consent willed, that all proceedings henceforth should be in the English tongue. The French language, notwithstanding, was still used in the rolls of parliament.

ACTS OF PARLIAMENT.

Prior to the Long Parliament, the term Ordinance of Parliament was used; but on the 16th of January, 1649, the Commons altered their style, and called their ordinances Acts of Parliament, which term is used at the present day.

RUMP PARLIAMENT.

The parliament, which in history is styled the Rump Parliament, was thus denominated because it was a remnant, or the latter end of the Long Parliament, which had been forcibly dissolved by Oliver Cromwell. It was assembled in May, 1659, and consisted of little more than seventy members.

TRANSPORTATION.

Transportation of criminals first commenced about 1599, when it was enacted that all rogues dangerous to the inferior people should be banished. At that time, the English plantations in North America were the receptacles of transported convicts.

Henry the VIII. executed 72,000 during his reign!

ALEHOUSE LICENCES.

Ale and alehouses in England, are made mention of in the laws of Ina, king of Wessex. Licences were introduced, 1551.

NAVAL SALUTE TO THE ENGLISH FLAG.

This honour to the Flag of England, first commenced in Alfred's reign, and has continued ever since.

AFFIRMATION OF THE QUAKERS

Was first accepted as an oath, in 1702; an alteration made in it, December 13, 1721.

SWEARING ON THE GOSPEL

In our courts of law, &c., was first used in 528.

> "He that imposes an oath makes it,
> Not he that for convenience takes it;
> Then how can any man be said,
> To break an oath he never made?"—*Hudibras.*

AUCTIONS

Were first introduced into Britain about 1700, by Elisha Yule, a governor of Fort George, in the East Indies; who disposed of a cargo of goods he had brought home with him by this means.

ORIGIN OF TITHES.

Selden, in his History of Tithes, says, they were anciently disposed of by the owners of the land where they arose, at their pleasure, to such monasteries, and in such portions as they thought proper. Every person founding a church for his own use, and that of his tenants, appropriated to it the tithes of his lands.

When Christianity was first introduced into Britain, and prior to its distribution into parishes, all tithes, oblations, and ecclesiastical profit, belonged exclusively to the bishops, who invariably resided with their clergy, presbyters, and deacons in their Cathedral church. Such was the practice of our British, as well as afterwards of our more recent Saxon ancestors. The first charter by which tithes were granted in England, may be considered as a curious historical document. The following is given as a literal translation of it:—"I, Ethelwolfe, by the grace of God, King of the West Saxons, &c., with the advice of the Bishops, Earls, and all persons of distinction in my dominions, have, for the health of my soul, the good of my people, and the prosperity of my kingdom, taken the honourable resolution of granting the tenth part of the lands throughout my whole kingdom to the Church and Ministers of religion, to be enjoyed by them with all the privilege of a free tenure, and discharged from all the incumbrances incidental to lay-fees. This grant has been made by us in honour of Jesus Christ, the blessed Virgin, and all Saints; and out of regard to the Pascal Solemnity, and that Almighty God might vouchsafe his blessings on us and our posterity.—Dated at Wilton, Ann. D., 854, at the feast of Easter."

Prædial tithes are such as are produced from the ground, as grain of all sorts.—*Mixed* tithes are those animals which are nourished from the ground.—*Personal* tithes are such profits as are derived from personal industry.—*Great* tithes consists of corn, hay, and wood.—*Small* tithes, as the prædial tithes of other kinds, together with those which are called mixed and personal.

EXCHEQUER BILLS.

In the years 1696 and 1697, the silver currency of the kingdom being, by clipping, washing, grinding, filing, &c., reduced to about half its nominal value, acts of parliament were passed for its being called in and recoined: but whilst recoinage was going on, Exchequer Bills were first issued to supply the demand of trade. The quantity of silver recoined, according to D'Avenant, from the old hammered money, amounted to £5,725,933. It is worthy of remark, that through the difficulties experienced by the Bank of England (which had been established only three years) during the recoinage, they having taken the clipped silver at its nominal value, and guineas at an advanced price; bank notes were in 1697 at a discount of from 15 to 20 per cent.

"During the recoinage," says D'Avenant, "all great dealings were transacted by tallies, bank bills, and goldsmiths' notes. Paper credit not only supplied the place of running cash, but greatly multiplied the kingdom's stock; for tallies and bank bills did to many uses serve as well, and to some better than gold or silver; and this artificial wealth, which necessity had introduced, did make us less feel the want of that real treasure, which the war and our losses at sea had drawn out of the nation."

POOR LAWS AND POOR HOUSES.

The Poor Laws were enacted in the reign of Elizabeth. An eagerness for depopulating the lands, in order to traffic in sheep and wool, may be classed among the imperative reasons of that queen's government for the enactment of them. The people were thus as thoroughly deprived of the means of life, as if the grain should be given to the Moors of Africa. It is vain to say, that the benefit of the traffic would have returned to them in another shape. There was neither arts nor manufactures whereby they could create a claim to the lowest rate of provision. A good modern economist would say, that they ought to have been left to the pinching of their fate, to compel them to that discovery: but the laws had left them no such liberty, and they were mostly the property of the owners of the land.

That parish excrescence, the Poor-house, however, did not make its appearance till the reign of Queen Anne; an introduction which has created more dissolute and idle lieges in a century, than the poor laws of themselves would have done in five. Prior to that reign, the poor were farmed out; at length the alarming increase of pauperism in England occasioned, in 1832, the appointment of a commission of inquiry. Their report was presented in February, 1834, and was followed by the passing, in August 1834, of the Poor Law Amendment Act; the chief provisions of which are:—the appointment of a Central board; the further appointment of nine assistant commissioners; and the whole to be subject to the direction of the Secretary of State for the Home department. The administration of relief to the poor is placed under the control of the commissioners, whose rules are binding upon all local bodies. By the Act 1 and 2 Victoria, c. 56, the system was extended to Ireland. A compulsory provision for the poor has been in force for above two centuries in Scotland, and which resembles in many respects the English law, but has been more wisely administered.

GUILDHALL.

Guild signified, among our Saxon ancestors, a fraternity, derived from the Saxon word *to pay*, because every man paid his share towards the expenses of the community; and hence the

place of meeting was called Guild, or Guildhall. Hence also the term, the Guild of Merchants, in Dublin. The "hall of guilds," or the Guildhall of London, was erected in 1411, by sums raised for pardons of offences, and by fines. It was destroyed in the great fire of 1666, and afterwards rebuilt, in length 170 feet west to east, and breadth 68 feet north to south, at the cost of £40,000.

KING'S BENCH.

This court originated in the ancient Aula Regia, in which the king was accustomed (as he still is supposed in the King's Bench by fiction of law) to sit in person. The Judges of the Court of King's Bench, as well as of the other supreme courts, varied in number according to the royal discretion. They now number five, the Chief Justice and four younger Judges. The title of "Capitalis Justiciarius ad placita coram Rege tenenda;" or as we now style it, Chief Justice of the King's Bench, was first conferred on Robert de Brus, March 8, 1268, 52 Henry III.—See Foss' *Judges of England*, vol. ii. p 155.

COMMON PLEAS.

This Court was first designated by its present name in the reign of Edward the First, and was given merely to distinguish it from the King's Bench. The engines of the law, however, especially the Sergeants, have created other profitable technicalities, and who have been keenly satirized by the late Lord Erskine in the following celebrated impromptu:—

"The Sergeants are a grateful race,
And all their actions shew it;
Their purple garments *come from Tyre*,
Their arguments *go to it!*"

COURT OF CHANCERY.

This Court, according to divers learned men, owes its name to certain cross bars of wood, or iron, wherewith it was enclosed, to prevent the officers who sat therein from being incommoded by the people. Such grates, or cross bars, were by the Romans denominated *cancelli;* which, according to the opinion of some, gave likewise the name to that part of a church called the *chancel*, from its being separated from the body of the church by such grates or lattices, by order of Pope Felix, for the use of the priests.

EXCHEQUER COURT.

This, which is one of the four great courts (says Maitland) of the kingdom, derives its name from a chequered cloth which

anciently covered the table where the judges or chief officers sat; and being coeval with the Norman conquest, it was at first erected by William the Conqueror, for the trial of all causes relating to the revenues of the Crown.

MARSHALSEA COURT.

Marshalsea Court, says Maitland, is a corruption of Marshal's Court. This Court, which was held in Southwark under the Knight Marshal, was first established for the jurisdiction of personal actions within twelve miles of Whitehall. It was abolished in 1849.

DOCTORS' COMMONS.

The several courts and offices whereof this college is at present composed, says Maitland, were anciently dispersed, and held in several parts of the city; which being relative, and in some measure depending upon one another, occasioned great inconveniences to the respective practitioners; wherefore the Doctors and Proctors of the several courts unanimously united in a collegiate manner, and, by dining together *in common*, obtained the appellation of Doctors' Commons. This college, which is a spacious and stately edifice, situate on the west side of St. Bennet's Hill, is inhabited by several of the Doctors and Proctors of the civil law in this city; who, before they removed to this house, which was provided for them by Dr. John Hervey, Dean of the Arches, they cohabited in a small house, now the Queen's Head Tavern, in Paternoster-row.

ARCHES COURT.

This is the supreme Court of Appeal in the Archbishopric of Canterbury. It derives its name from having formerly been held in the church of St. Mary-le-Bow, which is built on arches, from which place it was removed in 1567 to the Common Hall of Doctors' Commons, near St. Paul's Church, where it is now held.

PREROGATIVE COURT.

This Court, says Maitland, which is held in Doctors' Commons, is thus denominated from the Prerogative of the Archbishop of Canterbury, who, by a special privilege beyond those of his suffragans, can here try all disputes that happen to arise, concerning wills and administrations of persons who have left goods to the value of Five Pounds, without the diocese wherein he or she died; unless such things are settled by composition between the metropolitan and his suffragans, as in the diocese of London, where it is Ten Pounds.

DUCHY OF LANCASTER COURT.

This Court owes its origin to Henry IV., who, deposing Richard II., usurped the crown; and, possessing the Duchy of Lancaster in right of his mother, was seized thereof as duke, as well as king. But imagining his right to the duchy better than that to the crown, he resolved to secure the same by separating it from the crown; which being effected, he erected this court for its use, wherein all matters of law and equity belonging to the duchy, or County Palatine of Lancaster, are heard and decided by the Chancellor thereof.

PRINCIPALITY OF CHESTER.

In 1398, says Maitland, Richard the Second brought into Shrewsbury a numerous guard of the militia of Cheshire, who expressed so strong an inclination to serve him, that to gratify the county he erected it into a Principality, and added to the rest of his titles that of Prince of Chester.

STAR CHAMBER.

This Court was originally the privy council itself, sitting in the Star Chamber. It was mentioned as early as the reign of Edward III. By Henry VII. it was, however, carried to its greatest height, by an act passed in the third year of his reign. It is also said to be so called from its having its roof painted with silver or gilt stars, wherein the Chancellor, assisted by others appointed for that purpose, had authority to punish routs, riots, and other misdemeanours, that were not by common law provided against; but happily for future ages, the power and jurisdiction of this tyrannical authority was absolutely abolished by statute 17th of Charles. It is indeed extolled by Lord Bacon, who styles the statute for the erection of this most despotic court, "a good law." And in like manner Sir T. Smith, in his "Commonwealth of England," advances in its defence, "that it was useful to govern those who were too stout for the ordinary courts of justice." It continued to exercise very important jurisdiction, both in political matters and in private concerns, during the reigns of Henry VIII. and his successors, until it was finally dissolved by Charles I.

BOARD OF GREEN CLOTH.

This Board, which takes cognizance of all matters of court etiquette, from the shape of a buckle to the cut of a petticoat, takes its name from even a more simple circumstance than the preceding, viz., from the table where the most puissant council sit, being covered with green cloth!

COURT OF PIE POUDRE.

This is the lowest, and at the same time the most expeditious (as the title implies), court in the kingdom. It was established to settle on the spot disputes arising at fairs or markets. It is said to be called the court of *pie poudre, curia pedis pulverizati*, from the dusty feet of the suitors; or, as Sir Edward Coke says, because justice is there done as speedily as dust can fall from the feet; but Blackstone, who says thus much of this court, inclines to the opinion of Daines Barrington, who derives it from *pied puldreaux* (a pedlar in old French), and says it signifies, therefore, the court of such petty chapmen as resort to fairs or markets. Fosbroke says—Courts similar to *pie poudre* courts were usual both with Greeks and Romans, who introduced fairs into Germany and the North.

TURNPIKES.

The etymology of *turnpike* is as follows:—In early times it was the custom to fasten a pike, or spear-head, loosely to the top of a post, in order to prevent the intrusion of travellers not duly authorised to pass. This turning round, of course presenting a point on every side, gave rise to the name *turnpike*. They were erected as early as A.D. 1267, as we find a grant of a penny for each waggon passing through a manor.—See *Index or Catalogue of the Patent Rolls*, Henry III. 51, m. 21. A toll was also imposed in the reign of Edward III., for repairing the road between St. Giles and Temple Bar. The first act for the repair of the public roads was passed in 1698. When turnpike-tolls were first demanded, the lower orders of the people evinced much opposition to the measure, and many were punished for pulling down the gates, and maltreating the collectors.

WAR WITH FRANCE.

> "Peace be to France, if France in peace permit,
> The lineal heritance to our own; if not,
> Bleed France, and peace ascend to Heaven!"
>
> *Shakspeare.*

When the fair were accustomed to behold their lovers with beards, the sight of a shaved chin excited sentiments of horror and aversion; as much indeed as, in this effeminate age, would a gallant whose hairy excrescence should

> "Stream like a meteor to the troubled air."

To obey the injunctions of his bishops, Louis the Seventh of France cropped his hair, and shaved his beard. Eleanor of Acquitaine, his consort, found him some little time after their marriage, with this uncommon appearance, very ridiculous, and very con-

temptible; and told him, that when she married him she thought she had married a man, not a monk. She revenged herself, by becoming something more than a coquette. The king obtained a divorce. She then married the Count of Anjou, who shortly after ascended the English throne as Henry II. She gave him for her marriage dower the rich provinces of Poitou and Guienne; and this was the origin of those wars which for three hundred years ravaged France, and which cost the French nation three millions of men. All which probably had never taken place, had Louis VII. not been so rash as to crop his hair and shave his beard, by which he disgusted the fair Eleanor.

THE AMERICAN WAR.

The imposts on stamps, or, in other words, the Stamp Act, may be said to have originated this unnatural and impolitic war, and which commenced at Lexington in 1775. The following is a specimen of the feeling which animated the Americans at that day. When Patrick Henry, who gave the first impulse to the American revolution, introduced his celebrated resolution on the Stamp Act, in the House of Burgesses of Virginia, he exclaimed, when descanting on the tyranny of the obnoxious act, "Cæsar had his Brutus; Charles the First his Cromwell; and George the Third——" "Treason!" cried the Speaker. "Treason, Treason!!" echoed from every part of the house. It was one of those trying moments which are decisive of character. Henry faltered not for an instant; but rising to a loftier attitude, and fixing on the Speaker an eye flashing with fire, exclaimed, "may profit by their example. If this be treason, make the best of it!"

It is said, that George the Third manifested an unbecoming impatience relative to the declaration of war against the Americans; and that when the American Commissioners for the peace were presented to him, he said, "I have been the last man in my dominions to accede to this peace, which separates America from my kingdom. I will be the first man, now that it is made, to resist any attempt to impugn it."

LOTTERIES.

The first lottery is said to have been drawn A.D. 1569. It consisted of 400,000 lots, at ten shillings each lot; the prizes were plate, and the profits were to go towards repairing the havens of the kingdom. It was drawn at the west door of St. Paul's cathedral. The drawing began on the 11th January, 1569, and continued incessantly drawing, day and night, till the 6th May following, as Maitland, from Stow, informs us in his History, vol. i., p. 257. There were then only three lottery-offices in London. The proposals for this lottery were published in the

years 1567 and 1568. It was at first intended to have been drawn at the house of Mr. Dericke, her Majesty's servant (*i. e.* jeweller), but was afterwards drawn as above mentioned. The first State or Parliamentary lottery took place in the year 1709, and from that time down to 1823 they were annually licensed by Act of Parliament under a variety of regulations. During this century government constantly availed itself of this means to raise money for various public works, of which the British Museum and Westminster bridge are well known examples. But, at the commencement of the present century, a great repugnance began to be manifested in Parliament to this method of raising the public revenue, in consequence of the spirit of gambling which it tended to foster in the great body of the people. So that the government, in the year 1823, consented to the entire abolition both of state and private lotteries.

NATIONAL DEBT.

The contracting of the English National Debt cannot be said to have been begun before the Revolution of 1688. Even for some years after the accession of William and Mary, the borrowings of the government were for short periods only. The first transaction of this kind of a permanent character arose out of the chartering of the Bank of England in 1693, when its capital of £1,200,000 was lent to the public at 8 per cent. The debt at the time of the Revolution in 1688 amounted to £664,263; on the first of February 1817, when the English and Irish exchequers were consolidated, to £840,850,491; and in 1839, the total of unredeemed debt was £853,519,647.

FRANKING LETTERS.

In the Parliamentary History, vol. xxiii., is the following very curious anecdote concerning this privilege. It occurred in the debate on the Post-office bill in the year 1660. "Colonel Titus reported the bill for the settlement of the post-office, with the amendments. Sir Walter Earle delivered a proviso, for the letters of all members of parliament to go free during their sitting. Sir Heneage Finch said, 'It was a poor mendicant proviso, and below the honour of the House.' Mr. Prynn spoke also against the proviso. Mr. Bunckley, Mr. Boscawen, Sir George Downing, and Sergeant Charlton, for it; the latter saying, the counsel's letters were free. The question being called for, the Speaker, Sir Harbottle Grimstone, was unwilling to put it, saying he was ashamed of it: nevertheless, the proviso was carried, and made part of the bill, which was ordered to be engrossed. The Lords subsequently disagreed to this proviso, and it was ultimately thrown out. At a subsequent period, however, both Houses did not feel it to be below their honour to secure for themselves this exemption from postage." All parliamentary and official

franking was abolished by the Act 2 and 3 Vict. cap. 52, which established the present uniform rate of Postage.

REPORTING OF PARLIAMENTARY SPEECHES.

The practice of reporting originated in 1736, with Mr. Cave, the proprietor of the *Gentleman's Magazine*, but William Woodfall, the printer of *The Diary*, 1789, was the man who first reported the Parliamentary debates in a proper manner. He was to be seen every night in the gallery of the House of Commons, with his cane-head in his mouth, never varying his posture, and never taking a note; and yet the following day reporting the speeches without the loss of a single word, though perhaps he would call at the theatre in his way home to see a new farce, or a new performer, for his criticism; and yet his memory disposed of such various gleanings without the least confusion, or any apparent technical help. What an enviable talent!

BUDGET.

M. Ch. Coquelin says, that the word *budget*, in its present signification, has passed into France from England: the latter country having first borrowed it from the old French language—*bougette* signifying (and particularly in old Norman) a leather purse. It was the custom in England to put into a leather bag the estimates of receipts and expenditure presented to parliament; and hence, as Coquelin observes, the term passed from the containant to the contained, and, with this new signification, returned from this country into France; where it was first used in an official manner in the *arrêtés* of the Consul's, 4th Thermidor, year X., and 17th Germinal, year XI.

HERALDRY, TITLES AND DIGNITIES, VARIOUS ORDERS AND INSIGNIA, ORIGIN OF VARIOUS ROYAL AND NOBLE FAMILIES, CHRISTIAN NAMES, &c.

HERALDRY.

The late Lord Courtney, who was of one of the oldest families in Great Britain, having married a Miss Clack, who was much inferior in point of birth, a conversation took place (at which the late Bishop of Exeter was present) on the disparity of the connection. "What is your objection?" said the bishop to a lady, who took the principal part in the conversation. "Want of family, my lord." "Want of family!" echoed the bishop. "Why, I'll

prove her of better family than his lordship's. He may, perhaps, trace his family as far back as the conquest, but the family of the Clacks are as old as Eve!"—So, reader, it may almost be said of Heraldry, the true origin of which is lost in the mazes of antiquity.

In a small work, published in 1721, entitled The British Compendium, or Rudiments of Honour, is the following passage:—"Abel, the second son of Adam, bore his father's coat quartered with that of his mother Eve, she being an heiress, viz., *gules* and *argent;* and Joseph's coat was *party-per-pale argent*, and *gules*."

Heraldry came first into general use about the year 1100. As regards crests, the assumption of them took its data from Edward the Black Prince assuming the device of the blind king of Bohemia, who was slain at the battle of Crecy. Prior to that period, they were only allowable by grant. Another writer says, "Harry, surnamed the Fowler, Emperor of the West, who regulated the tournaments in Germany, was the first who introduced those marks of honour, Armouries, or Coats of Arms. Before that time we find nothing upon ancient tombs but crosses, with Gothic inscriptions, and decorations of persons entombed. The time of Clement IV., who died A.D. 1268, is the first whereon we find any arms; nor do they appear struck upon any coins before the year 1336. Camden refers the origin of hereditary arms in England to the time of the first Norman kings. Chronology says, coats of arms and heraldry were introduced in 1100, and that the arms of England and France were first quartered by Edward III., 1358."

HERALDS.

In the days of chivalry, the principal employment of the herald was to carry messages of defiance, or proposals of peace, from one sovereign prince or chieftain to another; and in such high esteem was the office held, that the senior heralds were styled kings, and the sovereign himself vested them with the dignity by pouring a gold cup of wine on their heads, and proclaiming their style and title. In modern times, the principal business of the herald is to proclaim peace and war, to superintend all royal and state ceremonies, particularly coronations, and the installations of the knights of different orders; to arrange public funerals, to record and emblazon the arms of the nobility and gentry, and check all spurious assumptions in this respect.

HERALDS' COLLEGE.

The College of Arms, commonly called the Heralds' Colle
situated on the east side of St Bennet's Hill, Doctors' Com
at the south-west end of St. Paul's Churchyard. It was des
by the fire in 1666, but rebuilt about three years after. ion Titles
spacious brick edifice, having an arched gateway in front, le;o reside

into a handsome quadrangle. The society was first incorporated by Richard III. The Earl Marshal of England is superior for their college, and has the right of appointing the members of which it consists: namely, three Kings at Arms, six Heralds at Arms, and four Pursuivants at Arms.

The Kings are, Garter, Clarencieux, and Norroy. Garter was instituted by Henry V. for the service of the order of the Garter, and is acknowledged as principal King at Arms. Clarencieux and Norroy are called provincial kings, the former having jurisdiction over that part of England south of the Trent, and the latter over the country north of that river. The distinguishing colour of Garter is blue; of the two provincial kings, purple.

The six heralds are styled, of York, Lancaster, Cheshire, Windsor, Richmond, Somerset, who rank according to seniority of appointment.

The four Pursuivants are Blue-mantle, Rouge-croix, Rouge-dragon, and Port-culles.

CRESTS.

A crest, which derives its appellation from *crista*, the comb of a cock, denotes in heraldry and armour the uppermost part of an armorial bearing, or that part which rises over the casque or helmet, next to the mantle. In heraldry only, the crest is a figure placed upon a wreath, coronet, or cap of maintenance, above both helmet and shield; as, for instance, the crest of a bishop is the mitre. The right to assume these distinguishing emblems was originally deemed one of the principal marks of nobility; which may be inferred from their having been borne at tournaments, to which none were admitted unless they had given strong proof of magnanimity, courage, or merit, or possessed the advantage of superior birth. Hence also the crest is esteemed a criterion of higher nobility than the armour generally.

The ancient warriors wore crests, to strike terror in their enemies, as the representations of animals they had killed: or to give them a more formidable mien, by making them appear taller and more martial. Hence, the term *crest-fallen* is often used figuratively, to express a want of spirit or courage. Sometimes the crest has served to distinguish sovereigns and commanders in the field; at others, to mark the several branches of a family; and, on some occasions, as the distinguishing badge of factions.

late
nection
who to

PEERDOM.

dom is thus defined by Bailey. — The dignity of a peer
my lord to a great fee. Of late years, we believe, it has been
nary to take a great fee from the Peer.

ST. GEORGE, PATRON SAINT OF ENGLAND.

St. George was chosen the tutelar Saint of England by our ancestors, under the first Norman kings; and the Council of Oxford, in 1822, commanded his feast to be kept a holiday of the lesser rank. Under his name and ensign, our Edward the Third instituted the Order of the Garter. Butler informs us, that St. George was born in Cappadocia; that he went with his mother into Palestine, of which country she was a native, where she had a considerable estate, which fell to her son George, who was a soldier, and became a tribune or colonel in the army, wherein he was further promoted by the Emperor Dioclesian, to whom he resigned his commissions and posts, when that empire waged war against the Christian religion, and who threw him into prison for remonstrating against bloody edicts, and caused him to be beheaded. St. George became the patron of the military because he had been military himself, and that his apparition encouraged the Christian army before Antioch, which proved fortunate, under Godfrey of Bouillon. There are many idle tales about the dragon, but this was no more than an emblematical figure, purporting that by his faith and Christian fortitude he conquered the devil, called the dragon in Apocalypse. An old popular ballad not only gives the genealogy of St. George, but assigns to him *marks*, which have a direct reference to the institution of the garter:—

"A blood-red Cross was on his arm,
A dragon on his breast:
A little garter all of gold,
Was round his leg exprest."

ST. DENIS, PATRON SAINT OF FRANCE.

All that we learn of St. Denis, or St. Denys, is, that he was, with other martyrs, beheaded in the year 252, near to Paris, at a place which has since been called Mons Martyrum (Montmartre), the mountain of martyrs, in honour of them. Ribadeneira says, the body of St. Denis rose upon its feet, and took its own head up in its hands, as if he had triumphed, and carried in it the crown and token of its victories. The angels of Heaven, he continues, went on accompanying the Saint, singing hymns choirwise, with a celestial harmony and concert, and ended with these words, "*gloria tibi, Domine, alleluia;*" and the Saint went with his head in his hands about two miles, till he met with a good woman called Catula, who came out of her house; and the body of St. Denis going to her, it put the head in her hands. He was Bishop of Paris; and the abbey of St. Denis is named in honour of him. His festival is kept, October 9th.

TITLES AND DIGNITIES.

Opinions have changed upon all things, and greatly upon Titles and Dignities. Who has not seen a Consul appointed to reside

in a fishing town? Who has not given a shilling to a Marquis, a sixpence to a Knight! A Roman senator was beneath the level of an English gentleman; yet not only a Roman senator, but a Roman citizen, held himself superior to foreign kings. Surely it might well be permitted our Richard to assume a rank far above any potentate of his age. If almanacs and German court calendars are to decide on dignities, the Empérors of Morocco, of Austria, and of Mexico, should precede the Kings of England and France; but learned men have thought otherwise. Rank, which pretends to fix the value of every one, is the most arbitrary of all things.

THE KING.

The title of King, given to the sovereign of these realms, is expressive of his being the chief or head of the state. The Hebrew word *Rosch* is considered as the root of all the present titles, denoting kingly or sovereign power; namely, the Punic *Resch*, the Scythian *Reix*, the Latin *Rex*, the Spanish *Rey*, and the French *Roi*. The present English appellative, King, is however derived from the Saxon word *koning* or *cuning*, from *can* intimating power, or *ken* knowledge. And it is past dispute, that all the German nations styled their ancient monarchs, according to their different dialects, Konig, Kuning, Koning, King.

Egbert, grandfather of Alfred the Great, was the first king of England.

PRINCE OF WALES.

This title was first given by Edward I. to his son Edward, afterwards Edward II., to reconcile the Welsh to his conquest of that country. The Prince was born at Caernarvon, from which circumstance he also took the name of Edward of Caernarvon.

DUKE.

The title and degree of a duke is of more ancient standing in other countries than with us, for at the time of the Conquest the king himself was Duke of Normandy; which, perhaps, was the reason that neither he, nor his successors for several ages, thought fit to raise a subject to so high a dignity. About a year before, Edward III. assumed the title of King of France, in order to inflame the military ardour; and to gratify the ambition of his Earls and Barons, he introduced a new order of nobility, by creating his eldest son Edward, Duke of Cornwall.—This was done with great solemnity in full parliament, at Westminster, upon the 17th of March, 1337, by girding a sword upon the young Prince, and giving him a patent, containing a grant of the name, title, and dignity of a duke, and of several large

estates, in order to enable him to support his dignity. The title is derived from the French *Duc.*

Another writer says—

The first hereditary duke created in England was the Black Prince, by his father Edward III., in A.D. 1337. The Duchy of Cornwall, then bestowed upon him, thenceforward became attached to the king's eldest son, who is considered to be *dux natus.* The Duchy of Lancaster was soon after conferred on his third son, John of Gaunt, and thence arose the especial privileges which these two duchies still in part retain. In the following reign, 21 Richard II., Margaret, Duchess of Norfolk, was so created for life. In the reign of Elizabeth, in 1572, the ducal order was extinct, nor was it revived till the creation of Villiers, Duke of Buckingham, by James I.

MARQUIS.

This title is derived from the French *marquis*, and was first conferred in England by Richard II., who, in 1387, created Robert Vere, Earl of Oxford, Marquis of Dublin. It was not, however, till very recent reigns that the title became more general.

EARL.

This is the oldest English title that we have, and is by some supposed to imply the governor of a certain tract of land. Alfred is said to have been created an *Earl* by his brother after the battle of Basing. After the Conquest, it was used by the English to express the French title of Count. Hence the wife of an Earl is still styled Countess.

EARL MARSHAL.

The head of the Heralds' College of Arms. Camden, in his Discourse on the office of Earl Marshal, alleges that it was first introduced in the reign of Richard II., who conferred it on Thomas Mowbray, Earl of Nottingham, his predecessors having only been styled Marshals of England.

BARON.

This title is Norman, and coeval with William the Conqueror.

VISCOUNT.

Although this title takes precedence of Baron, it is not of so long standing in England. It is derived from the French *vis-comte*, and was first conferred in this country in 1439.

BARONET.

This title is derived from Baron, and was first instituted in England by James I., in 1611.

BARONETS OF IRELAND.

The Baronets of Ireland were instituted by James I., for the same purpose with the Baronets of England, namely, to raise money for the benefit of the province of Ulster in Ireland.

BARONETS OF NOVA SCOTIA.

Nova Scotia Baronets were first created in 1625, for the encouragement of the planting and settlement of Nova Scotia.

ADMIRAL.

According to Ducange, the Sicilians were the first, and the Genoese the next, who gave the name of Admiral to the commanders of their fleets, deriving it from the Arabic, *amir* or *emir*, a designation applicable to any commanding-officer.

ESQUIRE.

The title of Esquire is coeval with the Conqueror, but in its present application it takes its data from Henry V.; some go so far back as Edward III., but this is a mistake, as in that reign an Esquire was only, as it originally implied, an attendant on a knight. Eustace and Mercœur were the esquires or attendants of Edward the Black Prince. The word is derived from the Norman *Equiere*, from whence is also derived Equerry. Henry V., after his victory at Agincourt, reads from a paper presented by a herald, the names of the principal characters who were slain:—

> Edward the Duke of York, the Earl of Suffolk,
> Sir Richard Ketly, Davy Gam, *Esquire:*
> None else of name; and, of all other men,
> But five and twenty.

Nothing can be more absurd than the commonly received notion, that a certain property constitutes a man an Esquire; in the country, however, every village has its 'Squire, and to dub him less would be an affront not easily forgiven. The fact is, none are Esquires, *de facto*, but the following, viz.:—1st. The eldest sons of Knights, and their eldest sons in perpetual succession. 2nd. The eldest sons of younger sons of Peers, and their elder sons in like perpetual succession. 3rd. Esquires created by the King's Letters Patent, or other investiture, and their eldest sons. 4th. Esquires by virtue of their office, as Justices

of the Peace, and others who bear any office of trust under the Crown. To these may be added the Esquires of Knights of the Bath, each of whom constitutes three at his installation; * and all Foreign, nay, Irish Peers; for not only these, but the eldest sons of Peers of Great Britain, though frequently titular Lords, are only Esquires in the law, and must be so named in all legal proceedings; all officers in the army down to a Captain, and all officers in the navy down to a Lieutenant. These are the only Esquires *de facto*, however the title or distinction may be assumed, or courteously bestowed. It will even be observed, that a Lieutenant in the Army is not an Esquire, but that a Lieutenant in the Navy is: this statement may be relied on.

The following question relative to the precedency of Esquires by office, is taken literally from the Harleian MSS., 1433, and is written on the first leaf of the Visitation of Surrey. The signatures appear to be original autographs.

Question. Whether an Esquire by office, shall take place of another Esquire by office, who was made Esquire by virtue of the said office six or seven years after, although the latter may be the more ancient gentleman?

Answer. The office being of equal rank and quality, he that is first an Esquire by office, shall take the place of him that is made Esquire afterwards by virtue of the said office, although the latter may be the more ancient gentleman.

(Signed) JOHN BOROUGH, Garter Principal King of Arms.
WILLIAM LE LEVE, Clarencieux.
HENRY St. GEORGE, Norroy.

SIR.

The title of "Sir," in former times, was given to all who had taken a degree, or had entered into orders. Thus, Hearne, the antiquary, after he had taken his degree of B.A., was addressed as Sir Hearne (Aubrey's *Letters*, i. 117); and Waynfleet (afterwards Bishop of Winchester) was called Sir Waynfleet after he had taken the same degree.—Chandler's *Life of Waynfleet*, p. 54.

CHANCELLOR.

The title of Chancellor originated with the Romans.—(See article under the head of Chancery.) It was adopted by the church, and became a half ecclesiastic and half lay office. The Chancellor was intrusted with all public instruments which were authenticated; and when seals came into use, the custody of them was committed to that officer. The mere delivery of the King's Great Seal, or the taking it away, is all the ceremony

* A privilege annulled in 1847.

that is used in creating or unmaking a Chancellor, the officer of the greatest weight and power subsisting in the kingdom. The first Chancellor in England was appointed in the reign of William the Conqueror, and, with only one exception, it was enjoyed by ecclesiastics until the time of Elizabeth, when such officers were called Keepers of the Great Seal. From the time of Sir Thomas More's appointment, which took place in the reign of Henry VIII., there is only one instance of a clergyman having been elevated to the office, namely, Dr. Williams, Dean of Westminster, in the time of James I. The Chancellor is a Privy Counsellor by office, and Speaker of the House of Lords by prescription. He takes precedence of every temporal lord except the royal family, and of all others except the Archbishop of Canterbury.

EMPEROR.

Emperor, from *Imperateur* or *Imperator*, a General or Commander of Legions; this is the actual meaning, although assumed as one implying more consequence.

In 1731, Mr. Whitworth, afterwards Lord Whitworth, Envoy from Queen Anne to the Russian Court, received the title of Ambassador Extraordinary, and on the 5th of January he had a public audience, at which, by order of the queen, his mistress, he employed the title of Emperor in speaking to his Majesty, and in the letter which the ambassador delivered from the queen, the same title was found, instead of the ancient one of the Czar. Charlemagne assumed the title of Emperor after his coronation at Rome; and from his time, the title was claimed exclusively in Western Europe by the rulers of Germany. On the dissolution of the German empire in 1805, the title passed to the Emperor of Austria, and in the same year Napoleon assumed it in France; the Czars of Russia claimed it in the reign of Alexander. It was reassumed in France in 1853, by Napoleon III.

The learned have been divided on the exact meaning of the word *Imperator*, from which we have derived Emperor; some asserting it merely implied Conqueror, and cite that Cicero was saluted Imperator on his return from his proconsulate. Others affirm it to be only a title of sovereignty. Both are right in their affirmation, and wrong in their negation. Imperator hath both these meanings, as is evident from the inscription on a medal struck during the reign of Augustus—IMP. CÆSAR. DIVI. X. AUGUSTUS IMP. XX. Its precise meaning may also be ascertained by its position in the phrase. When it means sovereignty, it precedes all names and titles, or, in other words, begins the phrase; when, on the contrary, it designates victories obtained, it is placed after the name, and generally after every other title, as in the instance above cited.

BOURBONS AS KINGS OF SPAIN.

The first Bourbon who ascended the throne of Spain was Philip IV., grandson of Louis XIV., in the year 1713. The glorious wars of Queen Anne, as they are called, were in opposition to that succession, and although the Duke of Marlborough did not lose a single battle, yet the French carried their point; the party whose interest the English espoused, viz., the Emperor's son, having died suddenly, which terminated the war. The celebrated peace of Utrecht, in the year 1713, followed the twelve years' war, when the Bourbon succession to the Spanish monarchy was agreed to by this country.

POPE, *alias* BISHOP OF ROME.

The title of Pope is derived from an Oriental word signifying Father, and in earlier times applied indiscriminately to all bishops, and in the East even to ministers; but for many centuries the term has been confined to the Bishop of Rome, who is also designated by Roman Catholics, as the Holy Father. The Supremacy of the Roman bishop was unknown in the Christian Church for the first six centuries, although a *primacy* of order in the Western Church was conceded to that see from early times, arising from its apostolical origin, and from the temporal dignity of the city of Rome. Its later prelates, however, have perverted many human institutions into articles of faith; and the pre-eminence assigned to the "Chair of St. Peter," unconnected as it was with any thing except the temporal government of the empire, became the origin and source of the vast dominion which the Popes afterwards assumed over the other churches of Christendom.

KING OF THE ROMANS.

It will be remembered the son of Napoleon was styled King of Rome, and which title originated from that of King of the Romans. The Emperors of Germany, to bring in their sons as their successors, politically got them elected King of the Romans, which was a part of the sovereignty. To get his son elected King of the Romans, the Emperor Charles IV. gave each Elector 100,000 ducats, and was forced to mortgage several cities to raise the money, 1376; the descendants of the mortgages continue still in possession of them.—There were then only seven Electors, they being reduced to that number in 999.

HORATII AND CURIATII.

The Romans and Albans, contesting for superiority, agreed to choose three champions on each side to decide it. The three

Horatii, Roman knights, and the three Curiatii, Albans, being elected by their respective countries engaged, in which the Horatii were victors, and which united Alba to Rome, 667 B.C.

AMBASSADOR.

The word ambassador is of very uncertain derivation, but is supposed to be derived from the Italian word *ambasciare*, to solicit. An ambassador is not only the agent of the country which sends him, but also represents personally the dignity of its sovereign. The greater powers of Europe send ambassadors to each other with the exception of Prussia, which never employs ministers of this Class.

THE TITLE CARDINAL.

The Cardinals were originally nothing more than deacons, to whom was intrusted the care of distributing the alms to the poor of the several quarters of Rome; and as they held assemblies of the poor in certain churches of their several districts, they took the title of these churches. Thus two of the minor canons of St. Paul's, London, are still called *cardinals of the choir*, whose duties are to preserve order in Divine service, administer the Eucharist, and officiate at funerals. They began to be called Cardinals in the year 300, during the pontificate of St. Sylvester, by which appellation was meant the chief priests of a parish, and next in dignity to a bishop. This office grew more considerable afterwards, and by small degrees arrived at its present height; in which it is the reward of such as have served his Holiness well—even Princes thinking it no diminution of their honour to become members of the college of Cardinals.

The Cardinals compose the Pope's council, and till the time of Urban VIII., were styled Most Illustrious; but by a decree of that Pope in 1630, they had the title of Eminence conferred upon them. The privileges of the Cardinals are very great—they have an absolute power in the church during the vacancy in the Holy See—they have a right to elect a new Pope, and are the only persons on whom the choice can fall; most of the grand offices in the court of Rome are filled by Cardinals. The dress of a Cardinal is a red soutanne, a rocket, a short purple mantle, and the red hat. When they are sent to the Courts of Princes, it is in quality of legates *a latere;* and when they are appointed Governors of towns, their government is called by the name of Legation. The Cardinals are divided into six classes or orders; consisting of six bishops, fifty priests, and fourteen deacons, making in all seventy, which constitute the sacred college.

DIEU ET MON DROIT.

The motto of the Royal Family of England. It was first assumed by Richard I., to intimate that he held his sovereignty from

God alone. It seems to have been dropt among the immediate successors of that Prince, but it was revived by Edward III. when he first claimed the crown of France. Since which time, except in the reign of Elizabeth, William II., and Anne, it has always formed the Royal motto of England.

DEFENSOR FIDEI.

Defensor Fidei, or Defender of the Faith, was given to Henry VIII. by Pope Leo X., for the ability and zeal that he manifested in his writings in support of the Roman Catholic Church. When, at the Reformation, Henry suppressed all the Monasteries and Convents in England, the Pope deprived him of his title; but in the thirty-fifth year of his reign it was confirmed by Parliament, and it has been since constantly assumed by the sovereigns of England. Henry VIII., however, was not the first sovereign who assumed the title; for Mr. Luders, in a learned article of the *Archæologia*, vol. xix. part i., has traced the title up to Richard II. It simply expresses the sovereign's determination to support the Christian faith, at a time when a great part of Europe consisted of heathens. Hence it was suitably adopted by Charlemagne, A.D. 769, who styled himself, "*Devotum Sanctæ Ecclesiæ Defensorum.*"

MOST CHRISTIAN KING.

The origin of this title of the Kings of France, as well as the "eldest son of the church," takes its data from Clovis, who was the first king of the Franks that professed Christianity.

CÆSAR, OR CZAR.

The title Cæsar, in Roman antiquity, was borne by all the Emperors from Julius Cæsar to the destruction of the empire. It was also used as a title of distinction for the intended or presumptive heir of the empire, as King of the Romans is now used for that of the German empire.

The title took its rise from the sirname of the first emperor, C. Julius Cæsar, which, by a decree of the Senate, all the succeeding emperors were to bear. Under his successor, the appellation of Augustus being appropriated to the emperors in compliment to that prince, the title Cæsar was given to the second person in the empire, though it still continued to be given to the first; and hence the difference between Cæsar used simply, and Cæsar with the addition of Imperator Augustus. The dignity of Cæsar remained second in the empire, till Alexius Commenus, having elected Nicephorus Melissenus Cæsar by contract, and it being necessary to confer some higher dignity on his own brother Isaacius, he created him Sebastocrator, with the precedency over Melissenus; ordering, that in all acclamations, &c., Isaacius

Sebastocrator should be named the second, and Melissenus Cæsar the third.

Czar, in the Russian language, means Cæsar, and it is a title assumed by the great Dukes, or as they are now styled Emperors of Russia. Beckmann makes no doubt but they took this title by corruption from Cæsar—Emperor; and accordingly they bear an eagle as the symbol of their empire, and the word Cæsar in their arms; yet they make a distinction between Czar and Cæsar, the first being taken for the King's name, and the other for the Emperor's.—The first that bore this title was Basil, the son of Basilides, under whom the Russian power began to appear about 1470.

DAUPHIN OF FRANCE.

In the times of the feudal system, the kingdom of France was divided into many petty sovereignties, as the empire of Germany is at present. Humbert, or Hubert II., the Count of Dauphiny, married in 1332 Mary de Baux, who was allied to the house of France, and by her he had an only son. One day, it is said, being playing with this child at Lyons he let him accidentally fall into the Rhone, in which he was drowned. From that fatal period, he was a prey to all the horrors of grief; and feeling, moreover, a deep resentment for the affronts he had received from the house of Savoy, he resolved to give his dominions to that of France. This cession, made in 1343, to Philip of Valois, was confirmed in 1349, on condition that the eldest sons of the kings of France should bear the title of Dauphin. Philip, in gratitude for a cession which thus united Dauphiny to the Crown, gave the donor 40,000 crown pieces of gold, and a pension of 10,000 livres. Humbert next entered among the Dominicans, and on Christmas day, 1351, received the sacred orders from the hands of Pope Clement VI., who created him patriarch of Alexandria, and gave him the administration of the archbishopric of Rheims. Humbert passed the remainder of his days in tranquillity, and in the exercises of piety, and died at the age of 43, at Clermont, in the province of Auvergne.

DUKE OF CLARENCE.

The origin of this title is possibly but little known. *Clarentia*, or *Clarence*, once a country village in Suffolk, has long been celebrated for the great men who have borne the titles of earls, or dukes of it, and possessed formerly a castle of great strength and considerable extent. There was an *interregnum* in the title from George, Edward the Fourth's brother, who was drowned in the butt of Malmsey, until its revival in the late possessor. The surname of *Clarencieux*, adopted by the second king at arms, arises also from its having formerly appertained to the dukes of Clarence.

ROYAL TITLES.

The following is the succession in which the royal titles swelled in England; Henry IV. had the title of Grace conferred on him; Henry VI. that of Excellent Grace; Edward IV. that of High and Mighty Prince; Henry VII. Highness; Henry VIII. Majesty (and was the first that was styled Dread Sovereign); and James I. that of Sacred, or Most Excellent Majesty. That of Majesty was first given to Louis XI. of France; before, it was the title only of Emperors. The kings of Arragon, Castile, and Portugal, had the title only of Highness; those of England, Your Grace; those of France, Your Despotism.

BLACK PRINCE.

From this time (Crecy), says a writer,* the French began to call the young Prince of Wales, *Le Noir*, or *the Black;* and in a record, 2 Richard II. n. 12, he is called the Black Prince. Yet this title does not appear to have originated, as generally supposed, from his wearing black armour, nor indeed is there any thing to show he ever wore such at all.† When, however, he attended at tournaments in France or England, he appeared in a surcoat with a shield, and his horse in a caparison, all black, with white feathers on them, so that it must have been from the covering of his armour that he was so called. Yet in the field of battle, and on all other occasions, his surcoat or guipon was emblazoned with the arms of England labelled. The terrible effort of his prowess seems to have given another meaning to his epithet; for Froissart having described the battle of Poictiers in 1356, adds "Thus did Edward the Black Prince, now doubly dyed black by the terror of his arms."

ICH DIEN.—"I SERVE."

The motto of the Prince of Wales, which was originally adopted by Edward the Black Prince in proof of his subjection to his Father Edward III., and has been continued without interruption down to the present time. Sir H. Nicolas, in the *Archæologia*, vol. xxxi. p. 372, expresses his belief that both the Prince of Wales feathers, and the mottoes "Ich Dien" and "Houmont," were derived from the House of Hainault, possibly from the

* Quarterly Review.

† In the painting of him, discovered on the wall of St. Stephen's Chapel, his armour is gilt; and yet Eustace and Mercœur are there represented in black armour. Thus, in the initial letter of this reign, which is taken from the original one of the grant of the Duchy of Acquitaine by Edward III. to the Black Prince, the King appears on a throne of marble, ornamented with a frame of gilt; but both his armour and that of his son are steel, with gilt knee and elbow caps.—Grant is in the Cottonian Library, marked Nero DVII.

Comté of Ostrevant, which formed the appanage of the eldest sons of the Counts of that province.

SEMPER EADEM.

Semper Eadem, *i. e.*, "always the same," was first used as the motto of the arms of England, Dec. 13th, 1702.

BISHOP OF OSNABURG.

The bishopric of Osnaburg was founded by Charlemagne, and was filled by various princes until 1625, when Cardinal Francis William, Count of Wurtemberg, was elected by the chapter. It was held by the late Duke of York, and is an alternative between the Roman Catholics and Protestants, made so at the treaty of Westphalia, in 1648. On that occasion, the house of Brunswick made some great sacrifices for the sake of a general peace, in consideration of which the See of Osnaburgh was given, to be held alternately by the Brunswick family, and others of the German empire. But, although this bishopric is alternately hereditary in our royal family, it is not so with regard to its Roman Catholic bishops; for they are chosen out of different families by a chapter of 25 canons. When they have a popish bishop, he is a suffragan to the archbishop of Cologne; but the Protestant bishop, who is a temporal prince indeed, has little to demonstrate him an ecclesiastic but the title. The bishopric is 45 miles long, and 25 broad, and is in one of the fruitfulest parts of Westphalia.

DUKE OF CORNWALL.

In a parliament held in 1337, king Edward III. created Prince Edward, his eldest son, Duke of Cornwall, being the first in England that bore the title of duke. He was vested with the dukedom by a wreath on his head, a ring on his finger, and a silver verge in his hand; since which time, the eldest son of the king of England is born duke of Cornwall; the title of prince of Wales being given some days after.

ALDERMAN.

Formerly one of the three degrees of nobility among the Saxons. Athelm was the first, Thane the lowest, and Alderman the same as earl among the Danes, and answering to our earl or count at present. It was also used in the time of king Edgar for a judge or justice; in which sense Alwin is called *aldermannus totius Angliæ*. But now aldermen are associates to the chief civil magistrates of a city, or town corporate. The number of these magistrates is not limited, but more or less according to the

magnitude of the place. Those of London were first appointed in 1242, and are twenty-six in number, each having one of the wards of the city committed to his care. Their office is for life; so that when one of them dies, or resigns, a wardmote is called, who return two persons, one of whom the lord mayor and aldermen choose to supply the vacancy.* By the charter of the city of London, all the aldermen who have been lord mayors, together with the three eldest ones not arrived at that dignity, are justices of the peace.

SHERIFF.

The title sheriff is a corruption from *Shire Reeve*, from the Saxon, meaning the Reeve or Governor of the Shire. He is the chief civil officer in each county, and is entrusted with the execution of the laws and the preservation of the peace, for which purpose he has at his disposal the whole civil force of the county. He is a kind of superior constable, through whom all writs are issued.

LORD MAYOR.

Mayor, formerly *major*, i. e., the first or senior Alderman. The *Lord* Mayor of London, as the chief magistrate is called, is, properly speaking, only *Mayor* of London and *Lord* of Finsbury. This latter title was conferred, on the gift of the manor of Finsbury, by Richard II., in consequence of Sir William Walworth (then mayor of London) killing Wat Tyler in Smithfield.

SECRETARY OF STATE.

This office is comparatively modern in point of importance. There was only one until the reign of Henry VIII., who added another. Queen Anne appointed one for Scotch affairs, but this office was not of long duration: one for the American departments was appointed by George III., but abolished in 1782. At present there are three Secretaries of State. 1. The Secretary for the Home Department. 2. The Colonial Secretary. 3. The Secretary for Foreign Affairs.

TELLER OF THE EXCHEQUER.

The mode of keeping accounts by tallies, or cleft pieces of wood, in which the notches are cut upon one piece conformable to the other, one kept by the creditor, and the other with the debtor, is still practised in many places of Britain. A tally continues to be given by the Exchequer to those who pay money there upon loans; hence the origin of the Teller of the Exchequer, one who tells or numbers up the notches, and also of the phrase, to tally, to fit, to suit, or to answer exactly.

* This is not the case now, each ward returning its own Alderman.

POET LAUREATE.

This appendage to the court was formerly called the King's Versifier, and may be traced as far back as 1251, at which period his stipend was 100 shillings per annum. In the History of English Poetry, Mr. Warton observes, that in the reign of Edward IV., the first mention is made of the more dignified appellation of Laureate, which was originally bestowed on John Kay. This ingenious writer is of opinion, the title arose from the degrees taken in the University of Oxford, on which occasion a wreath of laurel was presented to the new graduate, who was styled *Poeta Laureatus.*

KING'S COCK-CROWER!

This officer, which was formerly about the court, was as useful as the master of the hawks. The cock-crower's business was to go the rounds as a watchman does, and to crow like a cock; but on the accession of George III. the cock ceased to crow, his majesty thinking the custom more honoured in the breach than the observance.

LORD WARDEN OF THE CINQUE PORTS.

The Cinque Ports were originally as follows, viz.:—Dover, Sandwich, Hastings, Hythe, and Romney; but three more were afterwards added, viz., Winchelsea, Rye, and Seaford. The Constable of Dover Castle was created Warden of the Cinque Ports by William the Conqueror. The Lord Warden has the authority of Admiral in the Cinque Ports and their dependencies, with power to hold a Court of Admiralty, and Courts of Law and Equity.

BELLMAN.

This officer was first appointed in London, 1556. They were to ring their bells at night, and cry, "Take care of your fire and candle, be charitable to the poor, and pray for the dead."

JULIAN THE APOSTATE.

The Emperor Julian was denominated the Apostate, from having professed Christianity before he ascended the throne, and afterwards relapsing to Paganism. He died in the 32nd year of his age, in a battle with the Persians.

KNIGHTHOOD.

The order of knighthood in ancient times added a lustre to the highest degree of nobility, and was esteemed even by kings and princes themselves. The ceremony of creating a knight was

generally performed in the Royal palace, and robes of different colours were given to the intended objects of that Royal mark of distinction. Among the Close Rolls is a writ from Henry III. to the Sheriff of Southampton, ordering him to allow Thomas Esturmy, his Majesty's valet, a scarlet robe with a cloak of fine linen, and another robe of green or brown, and a saddle and a pair of reins, and a cloak for wet weather, and a couch and a pair of linen sheets, it being usual for the person who was to be knighted, to watch all the previous night in the church, and the couch was given him to rest on.

KNIGHTS TEMPLARS.

The Knights Templars were an order of knights instituted by Baldwin, King of Jerusalem, about the year 1100, for the defence of that city and the temple, as well as of the pilgrims that travelled thither; and were afterwards dispersed through all the kingdoms of Christendom. They were enriched by vast donations of the superstitious world, having no less than sixteen thousand lordships, besides other lands, conferred upon them; and neglecting to observe the first institution of their order, and being charged with the most detested crimes, particularly sodomy, and denying our Saviour—all the princes of Europe, with the concurrence of the Pope, agreed to imprison their persons, and seize all their lands and effects at once, and abolish their order, their revenues being afterwards transferred to the Knights' Hospitallers; but whether their immense riches, and their insolent behaviour, were not the grand motives for suppressing this order, is much doubted; for none of the crimes they were charged with, were proved against the English Templars, and the confessions of those in France were extorted by torture. The English Templars were only sent into other monasteries. Their principal residence in England was the Temple in Fleet-Street, London; where, in the church there, lie the remains, marked out by their effigies, numbers of these once domineering crusading heroes. They were abolished by Pope Clement I.

KNIGHTS HOSPITALLERS.

These Knights, to whom were assigned the estates of the Knights Templars, derive their appellation from dedicating their services to the sick and wounded Christian soldiers in the holy wars; hence they were called Hospitallers, or Knights of St. John of Jerusalem. Like the Templars, their principal estates and residence were in England.

Jerusalem Square, with St. John of Jerusalem's Gate, derive their cognomens from these Knights Hospitallers, who had their headquarters in this part of Clerkenwell. They had also a

church here, which Stow notices in his Survey of London. They were suppressed by Henry VIII., 1540.

ORDER OF THE BATH.

The antiquity of this order is very great, as it was derived from the ancient Franks by the Saxons, who, with other customs, introduced it into England. When the Franks conferred knighthood, they observed, among other solemn rites, that of bathing before they performed their vigils; which rites continued to be practised in England, and from thence were termed Knights of the Bath. The first of this order, under the express appellation, was instituted by Henry IV., on the 13th of October, 1399.

ORDER OF THE THISTLE.

This order was founded in 1540 by James V. of Scotland, who, being honoured with the Order of the Garter from his uncle, King Henry VIII. of England, with the Golden Fleece from the Emperor, and the Order of St. Michael from the King of France, resolved to be in the royal mode, and so made this order for himself and twelve knights, in imitation of Christ and his twelve apostles. Then celebrating all the festivals of these orders, he set up their arms and badges over the gate of his palace at Linlithgow, joining St. Andrew with them.

ORDER OF ST. ANDREW.

Some Scotch writers, very fond of antiquity, not satisfied with the novelty of this institution, affect to call it the most ancient, as to its derivation. But for this they have no better warrant than the dream of king Hungus, the Pict, to whom St. Andrew making a midnight visit, promised him a sure victory over his foes, the Northumbrians; and the next day, St. Andrew's cross appearing in the air, he made his words good, and the Northumbrians were defeated. On this story, as they say, king Achaius, about the year 800, framed the Order of St. Andrew, 700 years before James V. revived it. He also appointed the knights to wear the image of St. Andrew upon a blue ribbon, which continued till queen Anne changed it to green.

ORDER OF THE GARTER.

Instituted by Edward III. in the year 1350. Some say on account of good success in a skirmish, wherein the king's garter was used for a token; others say that the king, after his great success, dancing one night with his queen and other ladies, took up a garter which one of them dropped, whereat some of the lords smiling, the king called out, *Honi soit qui mal y pense*— Evil to him that evil thinks; and said, that ere long he would make that garter of high reputation; and shortly after he instituted the order, in memorial of this event, and gave these words

as the motto of the order. This origin, though frivolous, says Hume, is not unsuitable to the manners of the times; and it is indeed difficult by any other means to account either for the seemingly unmeaning terms of the motto, or for the peculiar badge of the garter, which seems to have no reference to any purpose either of military use or ornament. The probability is, that in order to promote the spirit of emulation and obedience, the king instituted the order of the garter, in imitation of some orders of a like nature, religious as well as military, which had been established in different parts of Europe. The number received into this order consisted of twenty-five persons, besides the sovereign. Ladies were members of the fraternity as late as the reign of Edward IV. When queen Anne attended the thanksgiving at St. Paul's in 1702, and again in 1704, she wore the garter set with diamonds, as Sovereign of the order, tied round her left arm, and this precedent has been since followed.

COLLAR OF S S.

This collar, which is worn on certain occasions by the judges of the present day, is derived from Saints Simplicius and Faustinus, two Roman senators, who suffered martyrdom under Diocletian. The religious society or confraternity of St. Simplicius wore silver collars of double S S; between which the collar contained twelve small pieces of silver, on which were engraven the twelve articles of the creed, together with a simple trefoil. The image of St. Simplicius hung at the collar, and from it seven plates, representing the seven gifts of the Holy Ghost. This chain, or collar, was worn because these two brethren were martyred by a stone with a chain about their necks, and thus thrown into the Tiber. Sir John Fern says, that collars in the 15th century were worn as ensigns of rank, of which the fashions ascertained the degrees. They were usually formed of S S, having in the front centre a rose, or other device, and were made of gold or silver, according to the bearer. He says, that knights only wore collars of S S; but this is a mistake. At the marriage of Prince Arthur, son of Henry VII., in 1507, Sir Nicholas Vaux wore a collar of Esses, which weighed, as the goldsmiths that made it reported, 800 pound of nobles.* The collar worn by the judges is still a collar of S S divested of certain appendages.—See *Notes and Queries*, vol. iv. *passim*.

ORIGIN AND HISTORY OF CROWNS.

In Scripture there is frequent mention of crowns, and the use of them seems to have been very common among the Hebrews. The high priest wore a crown, which was a fillet of gold placed

* See Gold Coin.

upon the forehead, and tied with a ribbon of hyacinth colour, or azure blue. It seems also as if private priests, and even common Israelites, wore a sort of crown, since God commands Ezekiel "not to take off his crown, nor assume the marks of one in mourning." This crown was no more than a ribbon or fillet, with which the Jews and several people in the East girt their heads; and indeed the first crowns were no more than a bandalet drawn round the head, and tied behind, and we still see it represented round the heads of Jupiter, the Ptolemies, and kings of Syria. The more luxuriant crowns originated with the Roman emperors, who had four kinds, still seen on medals, viz., a crown of laurel, a radial or radiating crown, a crown adorned with pearls and precious stones, and the fourth a kind of bonnet or cap, something like the mortier.

In modern heraldry we have the following order and description of the various crowns now in use:—

The Imperial crown is a bonnet or tiara, with a semicircle of gold supporting a globe with a cross top.

The British crown is adorned with four crosses, between which are four fleur-de-lis, which is the crest of France; it is covered with four diadems, which meet at a little globe supporting a cross.

The French crown is a circle of eight fleur-de-lis, encompassed with six diadems, bearing at top double fleur-de-lis as the crest.

The Spanish crown is adorned with large indent leaves, and covered with diadems terminating in a globe, surrounded with a cross.

The crowns of almost all other kings are adorned with large leaves, bordered with four, six, or eight diadems, with a globe and cross at top.

The Prince of Wales's crown consists alternately of crosses and fleur-de-lis, with one arch, in the middle of which is a ball and cross, as in the royal diadem.

That of all the other sons and brothers of the king of England consist likewise of crosses and fleur-de-lis alternately, but without an arch, or being surmounted with a globe and cross at top.

That of the other Princes of the blood consists alternately of crosses and leaves, like those in the coronet of Dukes, &c., the latter being composed of leaves of smallage or parsley, and that of a Marquis, of flowers and pearls placed alternately; an Earl's has no flowers about the circle like a Duke and Marquis, but only points rising, and a pearl on every one of them; a Viscount has neither flowers nor points raised above the circle like the other superior degrees, but only pearls placed on the circle itself, without any limited number; a Baron's has only six pearls on the golden border, not raised, to distinguish him from the Earl, and the number of them limited, to show he is inferior to the Viscount.

THE SCEPTRE.

The sceptre is of greater antiquity than the crown. The Greek tragic poets put sceptres into the hands of the most ancient kings they ever introduce; thus, Achilles is said to have sworn by his staff or sceptre in the first Book of the Iliad.

Among the Romans, the sceptre was first used by Tarquin the Elder. We are informed by Le Gendre, that the sceptre borne by the first race of the French kings was a golden rod, crooked at one end like a crosier,* used by the bishops of the church, and almost of the same height as the king himself. This pastoral staff, or crosier, is held by the bishops in one hand when they give the solemn benediction. The custom also of having the symbol of pastoral authority before the bishops is very ancient. Regular abbots are also allowed to officiate with a mitre and crosier, except in regard to the Greeks, where none but a patriarch had a right to the crosier. The sceptre is likewise prominent in the regalia, or ensigns of royalty, used for the apparatus of a coronation, as the crown, the sceptre with a cross, that with a dove, St. Edward's staff, the globe, and the orb with the cross, four several swords, &c.

ORIGIN OF CORONATIONS IN ENGLAND, WITH AN ACCOUNT OF THEIR CUSTOMS.

The first coronation ceremony performed in England, was that of Edmund Ironsides, 1016. Chronology likewise informs us, that the first sermon preached at any coronation was that of Edward the Confessor, in 1041; and the first who is stated to have been touched for the king's evil in 1058.

The first king's speech said to be delivered was that of Henry I., 1107; but it is not a little singular, that the first coronation feast in England is observed to be that which was given on the crowning of Edward I., 1273.

The oath taken at the coronation of Hugues Capet is recorded as follows:—"I, Hugues Capet, who by the grace of God will soon be made king of the French, promise, on the day of my *sacre* (consecration), that I will distribute justice according to the laws of the people committed to my charge."

Henry IV. was anointed 27th February, 1594, at Chartres. He made his abjuration† on the 25th July preceding, at St. Denis. On the day of his *sacre*, says Sully, the liguers ran in crowds to see him; they were delighted by his noble appearance; they raised their hands to Heaven, dropping tears of joy, and they exclaimed in ecstasy—*Ha! Dieu le benie.*

At the coronation of the Emperors of China, it was customary

* See Crosier.

† Henry IV. of France abjured the Protestant religion.

to present them with several sorts of marbles, and of different colours, by the hand of a mason, who was then to address the new emperor to this purpose—

> Choose, mighty Sir, under which of these stones
> Your pleasure is that we should lay your bones.

They brought him patterns for his gravestone, that the prospect of death might restrain his thoughts within due bounds of modesty and moderation in the midst of his new honours.

The Dey of Algiers is elected from the army; and as the meanest person has the same right to sovereignty as the highest, every common soldier may be considered as heir-apparent to the throne. Every person, besides, has a right to vote on the election; and this being concluded, he is saluted with the word "Alla Barek!" that is, God bless you, and immediately invested with the caftan, or insignia of royalty: the Cadi addressing him in a congratulatory speech, which concludes with an exhortation to the practice of justice, equity, and moderation. The Deys, after their exaltation, generally disdain the meanness of wishing to disguise their humble extraction; on the contrary, when Mahomet Basha was in possession of that dignity, in a dispute with the deputy-consul of a neighbouring nation, he is said to have thus frankly acknowledged his origin—"My mother sold sheeps' trotters, and my father neats' tongues; but they would have been ashamed to have exposed to sale so worthless a tongue as thine."

The kings of Poland are crowned in the cathedral dedicated to Saint Stanislaus, a majestic structure in the city of Cracow, and where are preserved the relics of that saint, the ancient bishop and patron of the nation; who being murdered in this church in the 11th century by Boleslaus the Bold, the kings and nobles walk in procession to his shrine the day before the coronation, to expiate the crime; and several kings on these and other occasions have offered vessels of gold and silver at his tomb.

In Turkey, the Mufti, as high priest and patriarch of the Mahometan religion, girds on the sword to the Grand Signior's side, which ceremony answers to the coronation of our kings; and here, perhaps, it may not be amiss to observe, that the mines of Golconda, in the East Indian empire, have, it is said, furnished the principal diamonds which adorn all the crowns in the world.

THE CRESCENT AS A SYMBOL.

The crescent was the symbol of the city of Byzantium, now Constantinople, which the Turks have adopted. This device of the Ottoman Empire is of great antiquity, as appears from several medals struck in honour of Augustus, Trajan, and others, and took its rise from an event related by Stephens the geographer,

a native of Byzantium. He tells us that Philip, the father of Alexander the Great, meeting with mighty difficulties in carrying on the siege of that city, set the workmen in a very dark night to undermine the walls, that his troops might enter the place without being perceived; but luckily for the besieged, the *Moon* appearing, discovered the design, which accordingly miscarried. "In acknowledgment of this deliverance," says he, "the Byzantiums erected a statue to Diana, and thus the crescent became their symbol." Crescent has also been applied to three orders of knighthood: the first of which was instituted by Charles I., King of Naples and Sicily, in 1268; the second by René of Anjou, in 1448; and the third by the Sultan Selim, in 1801. The last-mentioned order is still in existence.

MEDIATISED PRINCES.

A Mediatised Prince is an unhappy victim of those Congresses, which, among other good and evil, purged with great effect the ancient German political system. By the regulations then determined on, that country was freed at one fell swoop from the vexations and harassing dominion of the various petty princes who exercised absolute sovereignties over little nations of 50,000 souls. These independent sovereigns became subjects; and either swelled, by their mediatisation, the territories of some already powerful potentate, or transmuted into a state of importance some more fortunate petty ruler than themselves; whose independence, through the exertions of political intrigue, or family influence, had been preserved inviolate. In most instances, the concurrence of these little rulers in their worldly degradation was obtained by a lavish grant of official emoluments, or increase of territorial possessions,—and the mediatised prince, instead of being an impoverished and uninfluential sovereign, became a wealthy and powerful subject. But so dominant in the heart of man is the love of independent dominion, that even with these temptations few of the petty princes could have been induced to have parted with their cherished sceptres, had they not been conscious that, in case of contumacy, the resolutions of a diet would have been enforced by the armies of an emperor. As it is, few of them have yet given up the outward and visible signs of regal sway. The throne is still preserved, and the tiara still revered. They seldom frequent the courts of their sovereigns, and scarcely condescend to notice the attentions of their fellow nobility. Most of them expend their increased revenues in maintaining the splendour of their little courts at their ancient capitals, or in swelling the ranks of their retainers at their solitary forest castles. A greater number were mediatised after the dissolution of the German Empire in 1806, and a few more after the peace of 1815.

ROMAN NAMES.

If you please to compare, says Camden, the Roman names, that seem so stately because you understand them not, you will disclaim them in respect of our meanest names. For what is Fronto, but beetle-browed; Coesius, but cats'-eyes; Paetus, but pink-eyed; Cocles, one eye; Naso, bottle-nose, or rather nosey; Galla, maggot (as Suetonius interpreteth); Silo, ape's-nose; Ancus, crooked-arm; Pansa, broad-foot; Strabo, squint-eye; Suillius, swine-ear'd; Capeto, jobber-noll; Calvus, broad-pate; Crispus, curl-pate; Flaccus, loll-ears, or flag-eared; Labeo, blobber-lip; Scaurus, knobbed-heel; Varus, bow-légged; Pedo, long-shanks; Marcellus, hammer; Cilo, petty-long-pate; Chilo, flat-lips. Those great names also, Fabius, Lentulus, Cicero, Piso, are no more in our tongue than bean-man, lentil, chick-peas, peascod-man; for, as Pliny saith, these names were first appropriated to them for skill in sowing these grains.

FITZ-ROY.

This name, so generally borne by the illegitimate scions of royalty, was first given to a natural son of Henry the Second: it was considered a great honour at that period to have a sirname, as will appear by the following. In 1110, Henry II. matched one of his illegitimate sons to a rich heiress of Fitz-Aymon. The lady had a poetical turn; and when the king told her that his son's name was Robert, she thus addressed him—

> "It were to me a great shame,
> To have a lord without twa name."

On which Henry conferred on him the name of Fitz-roy. About this period, sirnames began to be used by people of rank in England.

PLANTAGENET.

The etymology of this name, which was borne by our English kings from Henry II. to Richard III. inclusive, is extremely uncertain. It is supposed to be derived from the two words *planta genesta*, or *genista*, that is, the plant *broom*, and first given to Fulke, Earl of Anjou, who lived a hundred years before the Conquest. He, having been guilty of some enormous crimes, was enjoined by way of penance to go to the Holy Land, and submit to a severe castigation: he readily acquiesced, dressed himself in lowly attire, and, as a mark of humility, wore a piece of broom in his cap, of which virtue this plant is a symbol in the hieroglyphic language; and Virgil seems to confirm it, by calling it *humilis genista*, the humble broom.

This expiation finished, Fulke, in remembrance of it, adopted the title of Plantagenist, and lived many years in honour and happiness. His descendants accordingly inherited the name, and many successive nobles of the line of Anjou not only did the same, but even distinguished themselves by wearing a sprig of broom in their bonnets.

STUART.

The name of this truly unfortunate family was originally Steward, which was derived from the following circumstance. After the murder of Banquo, Fleance his son fled into Wales, where he thrived, and fell in love with the Welsh Prince's daughter, by whom he had a son, named Walter. This Walter flying Wales for murder, was entertained in Scotland, and his descent once known, he was preferred to be *Steward* to king Edgar; from which office the name of Steward, but altered to Stuart, became the sirname of all his posterity. From this Walter descended Robert Steward, who was after, in right of his wife, king of Scotland.

PERCY.

It was the custom in the reign of William I., when a town or castle surrendered, for the principal person to bring and present to the conqueror the keys on the point of a spear; and Holinshed says, that when Malcolm, king of Scotland, besieged the castle of Alnwick in 1092, and had reduced the garrison to the last necessity, a young knight, willing to take some hardy enterprise in its defence, took a swift horse, and without armour or weapon, except a spear in his hand, on the point of which he bore the keys of the castle, rode into the camp of the enemy, who, supposing he came to surrender them, received him with joy, and unsuspected led him to the king. The knight then couched his spear, as if he intended with reverence to present him the keys; but, watching his opportunity, he urged on his horse, and ran the point into the eye of the king, killing him on the spot. That done, he clapped spurs to his horse, and by his swift flight saved his own life. From this circumstance originated the name of *Pierce-eye*, then Piercy, but now Percy.

ALGERNON.

During more than a hundred years, the Normans in England shaved their faces. W. de Percy (who accompanied Duke Robert in 1096 to Palestine) was styled on account of singularity as to this point, William Alsgernons, or William with the Whiskers. From this old French name springs Algernon, a favourite appellation in the noble family of Percy.

CECIL.

The true name, observes Aubrey, is Sitstilt, an ancient Monmouthshire family. 'Tis strange they should leave off an ancient British name for a Roman one, which I believe Mr. Verstegan did put into their heads, telling them they were derived from the Roman Cecilli.

CHARLES MARTEL.

Charles Martel, famed as the founder of the abbey of St. Denis, and as grandfather of Charlemagne, derived his sirname from the use of that death-dealing instrument, the Martel, which in the days of knighthood, says Dr. Meyrick in his *Ancient Armour*, was among the offensive arms of chivalry.

JOHN OF GAUNT.

John of Gaunt, duke of Lancaster, famed for his stature, strength, and prowess, son of Edward III. and brother to the Black Prince, was so called because he was born at Ghent in Flanders; Ghent is pronounced Gand, from whence came the corruption of Gaunt.

FAMILY OF BOURBON.

Henry Prince of Bearn, afterwards Henry IV., was born 13th Dec. 1553, and was the immediate heir to the crown of France, on the possible extinction of the house of Valois, in the person of the reigning monarch and his younger brothers, the dukes of Anjou and Alençon. The latter died in 1584, and the former, Henry III., being assassinated in 1589, the Prince of Bearn then ascended the throne as Henry IV. This young prince was the son of Anthony de *Bourbon*, duke of Vendome, and Jane D'Albert, queen of Navarre, who by this marriage gave the title of king to her husband. Anthony was descended from Robert, sixth son of St. Louis, the ninth of that name, and the ninth king of France from Hugh Capet, the first of the third race of the French monarchs.

Robert, who was born in 1256, married Beatrice of Burgundy, the daughter of Agnes, heiress of the house of Bourbon; in consequence, his son Louis took the name of Bourbon, and with that title was created duke and peer of France.

As the sovereignties of France, Spain, and the two Sicilies, &c., are now in different branches of the house of Bourbon, and the former further secured by the coronation of Charles X., this account of the origin of that house may not, at this particular period, be thought superfluous.

BUONAPARTE, AND NAPOLEON.

Among the many fabulous tales that have been published respecting the origin of the name of *Bonaparte*, there is one which, from its ingeniousness and romantic character, seems deserving of notice. It is said that the "Man in the Iron Mask" was no other than the twin (and elder) brother of Louis XIV.; that his keeper's name was *Bonpart;* that that keeper had a daughter, with whom the Man in the Mask fell in love, and to whom he was privately married; that their children received their mother's name, and were secretly conveyed to Corsica, where the name was converted into *Bonaparte* or *Buonaparte;* and that one of those children was the ancestor of Napoleon Bonaparte, who was thus entitled to be recognised not only as of French origin, but as the direct descendant of the rightful heir to the throne of France.

The Bonapartes are said to have adopted the name of *Napoleon* from Napoleon des Ursins, a distinguished character in Italian story, with one of whose descendants they became connected by marriage; and the first of the family to whom it was given was a brother of Joseph Bonaparte, the grandfather of Napoleon I. Many are the *jeux de mots* that have been made on this name; but the following, which occurs in *Littérature Française Contemporaine*, vol. ii. p. 266, is perhaps the most remarkable.

The word *Napoleon*, being written in Greek characters, will form seven different words, by dropping the first letter of each in succession, namely, Ναπολεων, Απολεων, Πολεων, Ολεων, Λεων, Εων, Ων. These words make a complete sentence, and are thus translated into French: "Napoléon, étant le lion des peuples, allait détruisant les cités."—*Notes and Queries*, vol. vii.

THE ST. ALBAN'S FAMILY.

The first ancestor of the St. Alban's family was the eldest son of king Charles II. by Mrs. Eleanor Gwyn, better recollected under the familiar appellation of Nell Gwyn. He was first created Earl of Burford by his royal sire, and afterwards Duke of St. Alban's, and Grand Falconer of England.

DUKE OF LEEDS.

The ancestor, who laid the foundation of this noble family, was a young man named Osborne, who served his apprenticeship to Sir William Hewit, lord mayor of London in the reign of Queen Elizabeth. Sir William lived on London Bridge, was a pinmaker, and his daughter, during Edward Osborne's apprenticeship, accidentally fell from her father's window into the Thames, and

Osborne plunged after the young lady, and saved her life at the risk of his own. This act much added to the favourable opinion which the master had for the apprentice, and as soon as the latter had served his time, Sir William Hewit said to him, "Osborne, you are a deserving youth, and have faithfully served me for seven years. I am under considerable obligations to you; you have saved the life of my only daughter at the peril of your own. You have therefore the best claim to her; she is at your service if you choose to accept her in marriage, and the most considerable part of what I am possessed of shall hereafter be yours." Osborne gladly accepted the generous offer, and the eldest son of that marriage was Hewit Osborne, who was knighted by the Earl of Essex, under whom he served in Ireland, for his services in the field. The family soon after became ennobled. Thomas Osborne, the first duke of Leeds, was prouder of the circumstance of his ancestor having acquired wealth and station by his honesty and intrepid spirit, than he was of any of the subsequent services of the family, and once related the circumstance with conscious pride to Charles II.

WELLINGTON, OR WELLESLEY FAMILY.

The family of Wellesley, formerly Wesley, assumed their name from Wells-Leigh, a hamlet near Wells. The Duke of Wellington of Wellington, in the county of Somerset, is Baron Douro of Wells-Leigh; and the Marquess Wellesley sits as an English peer, as Baron Wellesley of "Wells-Leigh, in the county of Somerset." The late Duke selected the title of Wellington because that town is near the little village of Wensley, which bears a close resemblance in its name to that of Wesley, the old family name, since altered to Wellesley.

ORIGIN OF VARIOUS NOBLE FAMILIES.

The Marquis Cornwallis is lineally descended from Thomas Cornwallis, merchant, who was sheriff of London, 1378.

The house of Wentworth was founded by S. W. Fitzwilliam, who was an alderman of London, and sheriff in 1506; he was a retainer of Cardinal Wolsey, and knighted by Henry VIII. for his attachment to that prelate in misfortune. He built the greater part of the present church of Undershaft.

The Earl of Coventry is descended from John Coventry, mercer and lord mayor in the year 1425; he was one of the executors of the celebrated Whittington.

Laurence de Bouveries married the daughter of a silk-mercer at Frankfort on the Maine, and, settling in England, laid the foundation of the house of Radnor.

The ancestor of the Earl of Essex was Sir William Capel, lord mayor of London in 1503.

The ancestor of the Earl of Dartmouth, Thomas Legge, or Legget, a skinner, was twice lord mayor, in 1347 and 1354, and lent King Edward III. no less a sum than £300 for his French war.

Sir William Craven, merchant tailor and lord mayor of London, was ancestor to the present Earl Craven,

The Earl of Warwick is lineally descended from William Greville, a citizen of London, and "flower of the woolstaplers."

Thomas Bennet, mercer, sheriff in 1594, and lord mayor of London 1603, laid the foundation of the fortunes of the Earls of Tankerville, who are lineally descended from him.

The ancestor of the Earls of Pomfret was Richard Fermour, who, having amassed a splendid fortune as a citizen in Calais, came to England, and suffered attaint under Henry VIII., and did not recover his property till the 4th of Edward VI.

The Earl of Darnley owes the first elevation of his family to John Bligh, a London citizen, who was employed as agent to the speculations in the Irish estates forfeited in the rebellion in 1641.

John Cowper, an alderman of Bridge Ward, and sheriff in 1551, was ancestor of Earl Cowper.

The Earl of Romney is descended from Thomas Marsham, alderman, who died 1624.

Lord Dacres' ancestor, Sir Robert Dacres, was banker to Charles I., and although he lost £80,000 by that monarch, left a princely fortune to his descendants.

Lord Dormer is descended from Sir Michael Dormer, lord mayor in 1541.

Viscount Dudley and Ward's ancestor was William Ward, a goldsmith in London, and jeweller to the consort of Charles I.

Sir Rowland Hill, who was lord mayor in the reign of Edward VI., was ancestor of Lord Berwick, Lord Hill, and "all the Hills in Shropshire!"

LITERAL SIGNIFICATION OF THE PRINCIPAL MALE AND FEMALE CHRISTIAN NAMES;

WITH THE LANGUAGES FROM WHICH THEY ARE DERIVED.

Aaron, *Hebrew*, a mountain
Abel, *Heb.* vanity
Abraham, *Heb.* father of many
Absalom, *Heb.* father's peace
Achilles, *Greek*, a freer from pain
Adam, *Heb.* red earth
Adolphus, *Saxon*, happiness and help
Adrian, *Latin*, helper
Alfege, *Sax.* always merry
Alan, *British*, swift like a greyhound
Albert, *Sax.* all bright
Aldred, *Sax.* dread of all
Alexander, *Gr.* a helper of men
Alfred, *Sax.* all peace
Alfric, *German*, all rich
Alphonso, *Gothic*, our help
Alwin, *Sax.* winning all
Ambrose, *Gr.* immortal
Amos, *Heb.* a burden
Andrew, *Gr.* courageous
Andronicus, *Gr.* a conqueror of men
Anselm, *Ger.* a defender
Anthony, *Lat.* flourishing
Apelles, *Gr.* not black at all
Archibald, *Ger.* a bold observer

Arnold, *Ger.* a maintainer of honour
Arthur, *Brit.* a strong man
Augustus, or Augustin, *Lat.* venerable, grand
Baldwin, *Ger.* a bold winner
Bardulph, *Ger.* a famous helper
Barnaby, *Heb.* a prophet's son
Bartholomew, *Heb.* the son of him who made the waters to rise
Basil, *Gr.* kindly
Beaumont, *French*, a pretty mount
Bede, *Sax.* prayer
Beavis, *Fr.* fair to look upon
Benjamin, *Heb.* the son of a right hand
Bennet, *Lat.* blessed
Bernard, *Ger.* bear's heart
Bertram, *Ger.* fair, illustrious
Blase, *Gr.* sprouting forth
Bonaventure, *Italian*, good adventure
Boniface, *Lat.* a well-doer
Brian, *Fr.* having a thundering voice
Cadwallader, *Brit.* valiant in war
Cæsar, *Lat.* adorned with hair
Caleb, *Heb.* a dog
Cecil, *Lat.* dim-sighted
Charles, *Ger.* noble-spirited
Christopher, *Gr.* bearing Christ
Clement, *Lat.* mild-tempered
Conrade, *Ger.* able counsel
Constantine, *Lat.* resolute
Crispin, *Lat.* having curled locks
Cuthbert, *Sax.* known famously
Daniel, *Heb.* God is judge
David, *Heb.* well beloved.
Demetrius, *Gr.* sprung from the earth
Denis, *Gr.* belonging to the god of wine
Dunstan, *Sax.* most high
Edgar, *Sax.* happy honour
Edmund, *Sax.* happy peace
Edward, *Sax.* happy keeper
Edwin, *Sax.* happy conqueror
Egbert, *Sax.* ever bright
Eleazer, *Heb.* the God of help
Eldred, *Sax.* terrible
Elijah, *Heb.* God, the Lord
Elisha, *Heb.* the salvation of God
Emmanuel, *Heb.* God with us
Enoch, *Heb.* instructed or dedicated
Ephraim, *Heb.* fruitful
Erasmus, *Gr.* lovely, worthy to be loved
Ernest, *Gr.* earnest, serious
Esau, *Heb.* completed
Ethelbad, *Sax.* nobly bold
Ethelbert, *Sax.* nobly bright
Ethelfred, *Sax.* noble peace
Ethelfred, *Sax.* noble in counsel
Ethelstan, *Sax.* a noble jewel
Ethelwald, *Sax.* a noble keeper
Ethelwold, *Sax.* a noble governor
Evan or Ivon, *Brit.* the same as John
Everard, *Ger.* well reported
Eugene, *Gr.* nobly descended
Eusebius, *Gr.* religious
Eustace, *Gr.* standing firm
Ezekiel, *Heb.* the strength of God
Ezra, *Heb.* a helper
Felix, *Lat.* happy
Ferdinand, *Ger.* pure peace
Fortunatus, *Lat.* happy
Francis, *Ger.* free
Frederic, *Ger.* rich peace
Gabriel, *Heb.* the strength of God
Geoffrey, *Ger.* joyful
George, *Gr.* a husbandman
Gerard, *Sax.* all towardliness
German, *Lat.* a near kinsman
Gervase, all sure
Gideon, *Heb.* a breaker
Gilbert, *Sax.* bright as gold
Giles, *Gr.* a little goat
Godard, *Ger.* a godly disposition
Godfrey, *Ger.* God's peace
Godwin, *Ger.* victorious in God
Griffith, *Brit.* having great faith
Guy, *Fr.* the mistletoe shrub
Hannibal, *Punic*, a gracious lord
Harold, *Sax.* a champion
Hector, *Gr.* a stout defender
Henry, *Ger.* a rich lord
Herbert, *Ger.* a bright lord
Hercules, *Gr.* the glory of Hera or Juno
Hezekiah, *Heb.* cleaving to the Lord
Hilary, *Lat.* merry, cheerful
Horatio, *Ital.* worthy to be beheld
Howel, *Brit.* sound, or whole
Hubert, *Ger.* a bright colour
Hugh, *Dutch*, high, lofty
Humphrey, *Ger.* domestic peace
Jacob, *Heb.* a supplanter
James or Jacques, beguiling
Ingram, *Ger.* of angelic purity
Joab, *Heb.* fatherhood.
Job, *Heb.* sorrowing
Joel, *Heb.* acquiescing
John, *Heb.* the grace of the Lord
Jonah, *Heb.* a dove
Jonathan, *Heb.* the gift of the Lord
Joscelin, *Ger.* just

Joseph, *Heb.* addition
Josias, *Heb.* the fire of the Lord
Joshua, *Heb.* a Saviour
Isaac, *Heb.* laughter
Israel, *Heb.* prevailing with God
Judah, *Heb.* confession
Kenard, *Sax.* of a kind nature
Kenelm, *Sax.* a defence of his kindred
Lambert, *Sax.* a fair lamb
Lancelot, *Spanish*, a little lance
Laurence, *Lat.* crowned with laurel
Lazarus, *Heb.* destitute of help
Leonard, *Ger.* like a lion
Leopold, *Ger.* defending the people
Lewellin, *Brit.* like a lion
Lewis, *Fr.* the defender of the people
Lionel, *Lat.* a little lion
Lodowic, *Sax.* the defence of the people
Lucius, *Lat.* shining
Luke, *Gr.* a wood or grove
Malachi, *Heb.* my messenger
Mark, *Lat.* a hammer
Marmaduke, *Ger.* a mighty duke or lord
Martin, *Lat.* martial
Matthew, *Heb.* a gift or present
Maurice, *Lat.* sprung of a Moor
Meredith, *Brit.* the roaring of the sea
Michael, *Heb.* who is like God?
Morgan, *Brit.* a mariner
Moses, *Heb.* drawn out
Narcissus, *Gr.* a daffodil
Nathaniel, *Heb.* the gift of God
Neal, *Fr.* somewhat black
Nicholas, *Gr.* victorious over the people
Noel, *Fr.* belonging to one's nativity
Norman, *Fr.* one born in Normandy
Obadiah, *Heb.* the servant of the Lord
Oliver, *Lat.* an olive
Orlando, *Ital.* counsel for the land
Osmund, *Sax.* house peace
Oswald, *Sax.* ruler of a house
Owen, *Brit.* well descended
Patrick, *Lat.* a nobleman
Paul, *Lat.* small, little
Percival, *Fr.* a place in France
Peregrine, *Lat.* outlandish
Peter, *Gr.* a rock or stone
Philemon, *Gr.* saluting
Philip, *Gr.* a lover of horses
Phineas, *Heb.* of bold countenance
Ptolemy, *Gr.* mighty in war
Quintin, *Lat.* belonging to five
Ralph, contracted from Randolph, or Randal or Randulph, *Sax.* pure help
Raymund, *Ger.* quiet peace
Reuben, *Heb.* the son of vision
Reynold, *Ger.* a lover of purity
Richard, *Sax.* powerful
Robert, *Ger.* famous in counsel
Roger, *Ger.* strong counsel
Rowland, *Ger.* counsel for the land
Rufus, *Lat.* reddish
Solomon, *Heb.* peaceable
Samson, *Heb.* a little son
Samuel, *Heb.* heard by God
Saul, *Heb.* desired
Sebastian, *Gr.* to be reverenced
Simeon, *Heb.* hearing
Simon, *Heb.* obedient
Stephen, *Gr.* a crown or garland
Swithin, *Sax.* very high
Thaddeus, *Syriac*, a breast
Theobald, *Sax.* bold over the people
Theodore, *Gr.* the gift of God
Theodosius, *Gr.* given of God
Theophilus, *Gr.* a lover of God
Thomas, *Heb.* a twin
Thurstan, *Ger.* faithful
Timothy, *Gr.* a fearer of God
Toby or Tobias, *Heb.* the goodness of the Lord
Tristram, *Lat.* sorrowful
Valentine, *Lat.* powerful
Vincent, *Lat.* conquering
Vivian, *Lat.* living
Urbane, *Lat.* courteous
Walter, *Ger.* a wood master
Walwin, *Ger.* a conqueror
William, *Ger* defending many
Zaccheus, *Syr.* innocent
Zachary, *Heb.* remembering the Lord
Zebedee, *Syr.* having an inheritance
Zedekiah, *Heb.* the justice of the Lord.

Abigail, *Heb.* the father's joy
Adeline, *Ger.* a princess
Agatha, *Gr.* good
Agnes, *Gr.* chaste
Alethea, *Gr.* the truth
Althea, *Gr.* hunting
Alice, Alicia, *Ger.* noble
Amy, Amelia, *Fr.* a beloved
Anna, Anne, Hannah, *Heb.* gracious
Arabella, *Lat.* a fair altar

Aureola, *Lat.* like gold
Barbara, *Lat.* foreign or strange
Beatrice, *Lat.* making happy
Benedicta, *Lat.* blessed
Bernice, *Gr.* bringing victory
Bertha, *Gr.* bright or famous
Blanche, *Fr.* fair
Bona, *Lat.* good
Bridget, *Irish*, shining bright
Cassandra, *Gr.* a reformer of men
Catharine, *Gr.* pure or clean
Charity, *Gr.* love, bounty
Charlotte, *Fr.* all noble
Caroline, *feminine of Carolus, the Latin of Charles*, noble-spirited
Chloe, *Gr.* a green herb
Christiana, *Gr.* belonging to Christ
Cecilia, *Lat.* from Cecil
Cicely, a corruption of Cecilia
Clara, *Lat.* clear or bright
Constance, *Lat.* constant
Damaris, *Gr.* a little wife
Deborah, *Heb.* a bee
Diana, *Gr.* Jupiter's daughter
Dorcas, *Gr.* a wild roe
Dorothy, *Gr.* the gift of God
Drusilla, *Gr.* dewy eyes
Dulsabella, *Lat.* sweet and fair
Eadith, *Sax.* happiness
Eleanor, *Sax.* all fruitful
Eliza, Elizabeth, *Heb.* the oath of God
Emily, *corrupted from Amelia*
Emma, *Ger.* a nurse
Esther, Hesther, *Heb.* secret
Eve, *Heb.* causing life
Eunice, *Gr.* fair victory
Eudola, *Gr.* prospering in the way
Frances, *Ger.* free
Gertrude, *Ger.* all truth
Grace, *Lat.* favour
Hagar, *Heb.* a stranger
Helena, *Gr.* alluring
Jane, *softened from Joan*, or
Janne, *the feminine of John*
Janet, Jeannette, little Jane
Joyce, *Fr.* pleasant
Isabella, *Span.* fair Eliza
Judith, *Heb.* praising
Julia, Juliana, *feminine of Julius*
Kunigunda, *Ger.* the king's favour
Lettice or Letitia, *Lat.* joy or gladness
Lois, *Gr.* better
Lucretia, *Lat.* a chaste Roman lady
Lucy, *Lat. feminine of Lucius*
Lydia, *Gr.* descended from Lud
Mabel, *Lat.* lovely
Magdalene or Maudlin, *Syr.* magnificent
Margaret, *Ger.* a pearl
Martha, *Heb.* bitterness
Mary, *Heb.* bitter
Maud or Matilda, *Gr.* a lady of honour
Melicent, *Fr.* sweet as honey
Mercy, *English*, compassion
Mildred, *Sax.* speaking mild
Nest, *Brit. the same as Agnes*
Nicola, *Gr. feminine of Nicolas*
Olympia, *Gr.* heavenly
Orabilis, *Lat.* to be entreated
Parnel, or Petronilla, little Peter
Patience, *Lat.* bearing patiently
Paulina, *Lat. feminine of Paulinus*
Penelope, *Gr.* a turkey
Persis, *Gr.* a destroying
Philadelphia, *Gr.* brotherly love
Philippa, *Gr. feminine of Philip*
Phœbe, *Gr.* the light of life
Phyllis, *Gr.* a green bough
Priscilla, *Lat.* somewhat old
Prudence, *Lat.* discretion
Psyche, *Gr.* the soul
Rachel, *Heb.* a lamp
Rebecca, *Heb.* fat or plump
Rhode, *Gr.* a rose
Rosamund, *Sax.* rose of peace
Rosa, *Lat.* a rose
Rosecleer, *Eng.* a fair rose
Rosabella, *Ital.* a fair rose
Ruth, *Heb.* trembling
Sabina, *Lat.* sprung from the Sabines
Salome, *Heb.* perfect
Sapphira, *Gr.* like a sapphire stone
Sarah, *Heb.* a princess
Sibylla, *Gr.* the counsel of God
Sophia, *Gr.* wisdom
Soppronia, *Gr.* of a sound mind
Susan, Susanna, *Heb.* a lily
Tabitha, *Syr.* a roe
Temperance, *Lat.* moderation
Theodosia, *Gr.* given by God
Tryphosa, *Gr.* delicious
Tryphena, *Gr.* delicate
Vida, *Erse, feminine of David*
Ursula, *Lat.* a female bear
Walburg, *Sax.* gracious
Winifred, *Sax.* winning peace
Zenobia, *Gr.* the life of Jupiter

ANCIENT AND MODERN GAMES, FIELD SPORTS, AND OTHER AMUSEMENTS.

PLAYING CARDS.

Playing cards are said to have been invented in China in the reign of Leun-ho (1120), and were common in 1131. As early as 1463 there were card-makers in this country, the importation of playing cards having been prohibited by Act of Parliament in that year, as injurious to the interests of native manufacturers. Edward Darcy obtained a patent for the manufacture of them at the end of the reign of Queen Elizabeth, who, as well as her sister Mary, was partial to card-playing. The importation of them was prohibited after the 20th July 1615, during the reign of James I., "as the art of making them was then brought to perfection in this country." The Company of Card-makers was first incorporated by letters patent of Charles I. in 1629. From the Restoration to the reign of Queen Anne, card-playing attained its full tide of popularity throughout England. Ombre was the favourite game for the ladies, and piquet for gentlemen; clergymen and country squires played whist, and the commoners played at all-fours, put, cribbage, and contraloo. At no other time, before or since, was card-playing so prevalent. The good old English landlord used to send a string of hogs' puddings and a pack of cards, as a Christmas gift, to every poor family in the parish. No person is allowed to manufacture playing cards in this country, except in the cities of London, Westminster, and in the city of Dublin in Ireland. Their manufacture is prohibited in Scotland. The duty is upwards of two hundred per cent. on the cost of manufacture, besides the duty on paper, which amounts to about 6*d.* on a dozen packs. The duty and export aces are printed at Somerset House on paper furnished by the card-makers, who have also to pay £30 for every ace plate. An officer is sent round to the different card-makers with seals, one of which is affixed to each pack required for immediate sale: the amount of duty of 1*s.* per pack must be paid on the 1st of each month.

GAME OF WHIST.

Playing cards have been termed by the rigid moralist the Devil's Books! No doubt the misuse of them has been creative of much misery and mischief. As an amusement, however, they have cheered the captive, enlivened the sick-room, and have given life and buoyancy to the domestic circle. The Christmas holidays are plentifully supplied with round games for the diversion of the young, while the old grandmothers are deeply interested in

the pegs of a cribbage-board by a chimney corner. All-fours belong to the grocer's back parlour; cassino to the drawing-room; while sober whist is the everyday and every other-body's amusement who understand, or even misunderstand it. This game is of Spanish origin, and was first introduced into this country at the marriage of Philip II. and Mary. The name carries with it its own derivation, being a game that requires a strict silence; for, as its requisite is a nice calculation, and an undisturbed memory, so the least talking or disturbance distracts the attention, and consequently produces bad play, and to those whose memories are the weakest, the loss of the game.—Hence it has been termed whist; *i. e.*, be silent.

POPE JOAN.

The Pope Joan Board makes its appearance on Christmas Eve, and continues for some time after to amuse the domestic circle, old and young. But what the origin of the term is, few it is presumed know; it therefore is here given.

Pope Joan was called John VIII. Platina saith, she was of English extraction, but born at Mentz; who, having disguised herself like a man, travelled with her paramour to Athens, where she made such progress in learning, that coming to Rome, she met with few that could equal her, so that on the death of Pope Leo IV. she was chosen to succeed him; but being got with child by one of her domestics, her travail came upon her between the Colossian Theatre and St. Clement's, as she was going to the Lateran church, and died upon the place, having sat two years, one month, and four days, and was buried there without any pomp. He owns, that for shame of this the popes decline going through this street to the Lateran; and that to avoid the like error, when any pope is placed in the Porphyry chair, his genitals are felt by the youngest deacon, through a hole made for that purpose; but he supposes the reason of that to be, to put him in mind that he is a man, and obnoxious to the necessities of nature; and he calls the seat, *Sedes Stercoraria.*

That Papissa Joanna, however, is merely a fictitious character is now universally acknowledged. Gibbon rejects her history as fabulous; and she has been annihilated by two learned Protestants, Blondel and Bayle. Spanheim and L'Enfant attempted to save this poor engine of controversy; and even Mosheim condescends to cherish some doubts and suspicion of her existence.

GAME OF CHESS.

The etymology of the word Chess, is, like the origin of the game, somewhat uncertain; but its whole composition proves its Asiatic origin. In Sanscrit it is called *schthrantsh*, a word which

is believed to indicate the most important and component parts of an eastern army, elephants, infantry, horses, &c. But this name was supplanted by the Persian word *Shah* (king), which the game has retained, more or less corrupted in all languages. The Italians call it *scacchi;* the Germans, *schachspie*, and the French, *echecs*, from some of which we may have taken our word *check*. The *pawn* seems to have been evidently so called after the *peon*, while the *rook*, though more generally termed a castle, took its name from the Persian *rukh*, which is the corresponding piece; and it is remarkable that, in all the languages here enumerated, the word *mat* or *mate* is preserved, and a term is used corresponding with the *schahmat* of the Persians.

BACKGAMMON.

Of this game we have no clue to its origin; at any rate, we can give our readers the derivation of the term. The word is of Welsh origin, from *back*, little, and *cammawn*, battle, from which comes Backgammon.

ARCHERY.

"And thou, peculiar weapon of our land,
Graceful, yet sturdy bow."

The use of the bow may be traced to the remotest antiquity. The first notice which we find of it is in Genesis (xxi. 20), where it is said that Ishmael became an archer. It was first introduced into England in the reign of Egbert the Saxon, but was not, however, used as a martial weapon until the reign of Edward I. The period at which the long bow had attained its meridian fame, may be fixed in the reign of Henry V., whose archers destroyed the whole French cavalry, clothed in complete steel, with their yard long arrows. At the battle of Flodden-field, likewise, the English archers made sad havoc. As to the amusement, the bow was extremely fashionable in the reign of Henry VIII.; and Holinshed reports, that the prince shot as well as any of his guard. After the siege of Devizes, in the civil wars, 1647, the bow, as a military weapon, was entirely laid aside. During the reigns of Charles II. and James II., the amusement was continued, and the Artillery Company, originally the Finsbury Archers, then so celebrated, has survived to the present time; but with the exception of this Company, till within these last fifty years the bow was scarcely known. It derived its name of archery from the bow being, when drawn, in the shape of an arch.

MORRIS DANCE.

The origin of the dance is uniformly given to the Moors. The fandango of Spain, danced to the present day, is the old Moorish

or Morris Dance. It is supposed to have been first brought to England in the time of Edward III., when John of Gaunt returned from Spain.

FIVES AND FIVES' COURTS.

"Tost and retost, the ball incessant flies."

A game so called, because when first played, in the reign of Elizabeth, there were *five* competitors in it; and not, as generally supposed, from the hand, which strikes the ball, consisting of four fingers and a thumb, vulgarly called a "bunch of fives."

The place so celebrated in the annals of pugilism, derives its name from the circumstance of its being once equally famed for the game of *Fives*.

GAME OF RACKETS.

The French palm-play, consisted in receiving the ball, and driving it back again with the palm of the hand, similar to our game of Fives. Anciently they played Rackets with their naked hand, then with a glove, which in some instances was lined; afterwards they bound cords and tendons round their hands, to make the ball rebound more forcibly; and hence, says St. Foix, the Racket derived its origin.

DANCING.

"Hail, loveliest art! thou canst all hearts insnare,
And make the fairest still appear more fair,
Hence with her sister arts shall dancing claim
An equal right to universal fame;
And Isaac's rigadoon shall live as long
As Raphael's painting, or as Virgil's song."—*Jenyns.*

Dancing, applied to harmonize the motions of the body, to teach an easy gesture, and a graceful attitude, is highly useful, and the poet's numbers have thus been attuned to its eulogy.

To trace the origin of dancing would be a difficult task. That it was used by the Jews in their religious rites, there can be no question of; for we are informed that "David danced before the Lord with all his might, until his linen ephod came off." It passed from the religious ceremonies of the Jews to the Egyptians, and afterwards to the Greeks and Romans, with whom it was a principal part of the worship of their gods. It was afterwards adopted in many Pagan nations; and Christians ultimately, in Popish countries, celebrated certain festivals, particularly the Sacrament of the Passion of our Lord, with dancing. Socrates learned to dance at an advanced time of life; it is no wonder, therefore, that such honourable mention is made of dancing by his disciples, Plato and Xenophon. The people of Sparta and Crete went to the attack dancing. On the other hand, Cicero reproaches

Galbinus, a consular man, with having danced. Tiberius expelled the dancers from Rome, and Domitian excluded several members from the senate for having danced; but the acts of these imperial despots may be considered rather as the suggestions of caprice and folly, than as the dictates of wisdom and virtue.

Our ancestors used to keep up the sport till midnight, and it was an indispensable accompaniment of weddings. The monks used to dance in their dormitories. Swords, called Dancing Rapiers, were worn in the dancing-schools; which schools existed in the Universities in Evelyn's time. In the grand rebellion, a clergyman was charged with having taught, in the pulpit, that we ought to learn to dance, and that if we could not dance we were damned.

The London servants in the twelfth century used to dance before their masters' doors. Hawkins notices dancing to a bagpipe, played by a domestic; and that no dance tunes are known so early as 1400; "Sellenger's Round," to be traced nearly to Henry VIII., being the oldest. In the most ancient dances, a man and woman danced together, holding each other by the hand or arm; and a kiss was the established fee of the lady's partner. In the time of Queen Elizabeth, at a solemn dancing, were first the grave measures (as now, minuets), then the corrantoes and golliards; at length to frenchmore, or trenchmore, and the cushion dance, after which all the company danced, lord and groom, lady and kitchen-maid, without distinction! Before the reign of Francis I., they danced in France to fife and drum. Coryat notices, that the brother to the Duke of Guise, and his gentlemen, danced corrantoes and lovaltoes in the court of an inn.

FANDANGO.

This far-famed dance, so peculiar to the South Americans, of which writers have said so much, and which has recently been imported into this country, is intended as a dumb representation of courtship. The music begins at first slow and monotonous, but gradually increases from *andante* to *allegro*. The gentleman commences by pursuing the lady quietly and gently, who retreats in the like manner, making short circles, and turning on her heel at each time that her partner approaches, quickening her step and evolutions as the tune of the music increases, until she perceives that he seems inclined to give up the pursuit; repentance follows, and the pursuer is in his turn pursued, making similar retreats, and the same circumvolutions that the lady so recently practised; until at last relenting, he turns to meet her, and they approach each other more closely; and, being apparently reconciled, make three or four peculiar stamps with their feet, bow to each other, and retire to their seats literally exhausted, amidst the acclamations of the bystanders.

SKAITING.

Skaiting was first introduced into this country from Holland, at an early period, and the Dutch introduced it from Lapland.—*Skate* or *Skait*, in the German, signifies to glide along a smooth surface. The Dutch are allowed to be the first skaiters in Europe; the farmers' daughters frequently skaiting on the canals to the market towns with milk, eggs, butter, &c., in baskets on their heads. Fitzstephens, who wrote in the reign of Henry II., thus notices it:—"When that great moor which washes Moorfields at the north wall of the city is frozen over, great companies of young men go to sport upon the ice, and bind to their shoes, bones, as the legs of beasts, and hold stakes in their hands, headed with sharp iron, which sometimes they strike against the ice, and then these men go with speed, as doth a bird in the air, or darts shot from some warlike engine. Sometimes two men set themselves at a distance, and run one against another, as if it were at tilt, with these stakes, wherewith one or both parties are thrown down, not without some hurt to their bodies, and after their fall, by reason of their violent motion, are carried at a good distance one from another. Thus do the young men exercise themselves in counterfeit battles, that they may bear the brunt more strongly when they come to it in good earnest."

Some singular specimens of such bones, used as skaits by the citizens of London, are preserved in the curious museum of London Antiquities, collected by Mr. C. Roach Smith.

BULL-BAITING IN ENGLAND.

"In Lincolnshire, where virtuous worth
Does raise the minstrelsy, not birth;
Where bulls do choose the boldest king
And ruler, o'er the men of string."—*Hudibras.*

The first bull-bait held in this country was held at Stamford in Lincolnshire, about the year 1209, and was introduced from the following circumstances:—"Earl Warrenare, lord of the town, standing upon the walls of the castle, observed two bulls fighting, until the butchers' dogs interposed and pursued one of them through the town, which sight so pleased his lordship, that he gave the meadow where the fray began to the butchers of the town, to be used as a common after the first grass was mown, on condition that they should find a *mad bull* the day six weeks before Christmas-day, for the continuance of that sport for ever."

BEAR-BAITING.

This cruel and unmanly amusement is of African origin, and was introduced into Europe by the Romans. Long, however, as

it disgraced the continent, the Romans, to their credit, did not introduce it here; judging, it is presumed, that our ancestors were of themselves savage enough. The first we read of bear-baiting in England, was in the reign of king John, at Ashby-de-la-Zouch, where "thys straynge passtime was introduced by some Italyans for his highness's amusement, wherewith he and his court were highly delyghted."

CATS.

"E'en now I see, descending from his throne,
Thy venerable Cat, O Whittington!"

Cats were brought into England from the island of Cyprus, by some foreign merchants, who came hither for tin. In the old Welsh laws, a kitten from its birth till it could see, was valued at a penny; when it began to mouse, twopence; and after it had killed mice, at fourpence, which was the price of a calf! Wild cats were kept by our ancient kings for hunting. The officers who had the charge of these cats, seem to have had appointments of equal consequence with the masters of the king's hounds; they were called *catatores*.

DOGS.

The bull-dog was originally from Italy; the greyhound and the beagle, as well as the fox-hound, are peculiar to Britain. This country was once famous for the export of dogs; they are thus described in a passage of Appian.

"There is a kind of dogs of mighty fame
For hunting, worthy of a fairer frame,
By painted Britons brave in war they're bred,
Are beagles call'd, and to the chase are led;
Their bodies small, and of so mean a shape,
You'd think them curs that under tables gape."

The blood-hound was once peculiar to this country, but now is seldom met with save in the West India Islands, particularly St. Domingo and the island of St. Lucia.

HAWKING.

Hawking, according to Beckmann, was known to the Greeks and Romans; its origin, in England, cannot be traced till the reign of king Ethelbert, the Saxon monarch, in the year 760, when he wrote to Germany for a brace of falcons. In the reign of James I., Sir James Monson is said to have given a thousand pounds for a cast of hawks. In the reign of Edward III., it was made felony to steal a hawk; to take its eggs, even in a person's own ground, was punishable with imprisonment for a year and a day, together with a fine at the king's pleasure. In former times, the custom of carrying a hawk on the hand was confined to men of high dis-

tinction;* so that it was a saying among the Welsh, "you may know a gentleman by his hawk,† horse, and greyhound." Even the ladies in those days were partakers of this gallant sport, and have been represented in sculpture with hawks on their hands. —See Bewick's *British Birds*, vol. i. p. 26. It is recorded that a falcon belonging to a duke of Cleves, flew out of Westphalia into Prussia in one day; and in the county of Norfolk, a hawk has made a flight at a woodcock near thirty miles in an hour. Some of the larger kind have been taught to fly at the wild boar and the wolf. With this view, they should be accustomed to feed, when young, from out of the sockets of the eyes of a wolf or boar's head, the whole skin of the animal being stuffed, so as to make it appear alive. While the bird is feeding, the falconer begins to move the figure gradually, in consequence of which, the bird learns to fasten itself so as to stand firm, notwithstanding the precipitate motions which are gradually given to the stuffed animal; he would lose his meat if he quitted his hold, and therefore he takes care to secure himself. When these first exercises are finished, the skin is placed on a cart, drawn by a horse at full speed; the bird follows it, and is particularly eager in feeding; and then, when they come to fly him in the field, he never fails to dart on the first beast of the kind he discovers, and begins to scoop out the eyes. This puts the animal to such distress, that the hunters have time to approach and dispatch it with their spears. This species of inhuman education would be more honoured in the breach than the observance. The grand seignor usually keeps 6,000 falconers in his service. The French king had a grand falconer.

The duke of St. Alban's is hereditary Grand Falconer of England. St. Alban's seems to have been a favourite place for hawking. Shakspeare says,

"Ride unto St. Alban's,
Where the king and queen do mean to *hawk*."

And at this place was printed, by Caxton, a Treatise on Hunting, Hawking, and Heraldry. Strutt, in his *Sports and Pastimes*, mentions an historical fact, related by Hall, who informs us that Henry VIII., pursuing his hawk on foot, at Hitchen, in Hertfordshire, attempted, with the assistance of his pole, to jump over a ditch that was half full of muddy water; the pole broke, and the king fell with his head into the mud, where he would have been stifled, had not a footman, named John Moody, who was near at hand, and seeing the accident, leaped into the ditch, and released his majesty from his perilous situation; "and so," says the honest historian, "God in hys goodnesse preserved him."

* See Origin of St. Alban's family.

† "It can be no more disgrace to a great lord to draw a fair picture, than to cut his hawk's meat."—*Peacham.*

SWANS.

Swans were first brought into England by Richard I., from Cyprus. It is a bird that has ever been held in great esteem in England, and by an act of Edward IV., none except the son of a king was permitted to keep one, unless possessed of five marks a year; and by a subsequent act, taking their eggs, in like manner as those of the hawk, was punished with imprisonment for a year and a day, and a fine at the king's will.

In Coke's Reports, part 7th, in the case of swans, it is remarked, "that he who stealeth a swan in an open and common river, lawfully marked, the same swan shall be hung in a house by the beak, and he who stole it shall, in recompence thereof, give to the owner so much wheat as may cover all the swan, by putting and turning the wheat upon the head of the swan, until the head of the swan be covered with wheat."

Black swans, it is ascertained, are any thing but uncommon at the Cape of Good Hope, and indeed may now be met with in various parts of England; so that the proverb, "a black swan is a rare bird on the earth," is no longer applicable. In the Thames at present, the greatest number of Swans belong to the Queen, and the Companies of Vintners and Dyers own the next largest proportion; but the birds are far less numerous than they used to be. The swan marks are made upon the upper mandible with a knife or other sharp instrument. The swan-hopping or upping, that is, the catching and taking up the swans to mark the cygnets, and renew that on the old birds if obliterated, in the presence of the Royal swans' herdsman, is still continued by the Companies above mentioned.

GAMING.

This vice is coeval with amusement, for, however trifling the stake, when the passions become excited, it has no bounds. Pernicious gambling may be said to have been introduced into England with cock-fighting, a notice of which follows this. To discharge their gambling debts, the Siamese sell their possessions, their families, and at length themselves. The Chinese play night and day, till they have lost all they are worth, and then they usually go and hang themselves.

Such is the propensity of the Japanese for high play, that they were compelled to make a law, that whoever ventures his money at play shall be put to death.

In the islands of the Pacific Ocean they venture even their hatchets, which they hold as invaluable acquisitions, on running matches. "We saw a man," as Cook writes in his last voyage, "beating his breast, and tearing his hair, in the violence of rage, for having lost three hatchets at one of these races, and which he

had purchased with nearly half his property." A strong spirit of play characterises a Malayan. After having resigned every thing to the good fortune of the winner, he is reduced to a horrid state of desperation; he then loosens a certain lock of hair, which indicates war and destruction to all the raving gamester meets. He intoxicates himself with opium, and, working himself up to a fit of frenzy, he bites and kills all that comes in his way. But, as soon as ever this lock is seen flowing, it is lawful to fire at the person, and to destroy him as fast as possible. It is this which our sailors call "to run a muck." Thus Dryden writes:—

> "Frontless, and satire-proof, he scours the streets,
> And runs an *Indian Muck* at all he meets."

The ancient nations were not less addicted to gaming. To notice the more modern ones were a melancholy task: there is hardly a family in Europe who cannot record, from their own domestic annals, the dreadful prevalence of this unfortunate passion. Affection has felt the keenest lacerations, and genius been irrecoverably lost, by a wanton sport, which dooms to destruction the hope of families, and consumes the heart of the gamester with corrosive agony.

> "Accept this advice, you who sit down to play,
> The best *throw* of the dice, is to throw them away."

COCK-FIGHTING.

Cock-fighting, as a sport, was derived from the Athenians, on the following occasion. When Themistocles was marching his army against the Persians, he, by the way, espying two cocks fighting, caused his army to stop, and addressed them as follows. "Behold, these do not fight for their household gods, for the monuments of their ancestors, nor for glory, nor for liberty, nor for the safety of their children, but only because the one will not give way to the other." This so encouraged the Grecians, that they fought strenuously, and obtained the victory over the Persians; upon which, cock-fighting was, by a particular law, ordained to be annually celebrated by the Athenians.

Cæsar mentions the English cocks in his Commentaries; but the earliest notice of cock-fighting in England is by Fitzstephens, who died 1191. He mentions this as one of the amusements of the Londoners, together with the game of foot-ball.

An ingenious writer says—"Cock-fighting is a despicable amusement, and plainly open to all the objections against boxing, without having any thing to say for itself. Cruelty and cowardice notoriously go together. In cock-fighting they are both at their height. If any body means to be convinced, let him look at Hogarth's picture of it, and the faces concerned. Would the gambler in that picture, the most absorbed in the hope of

winning, ever forget his own bones, as he does those of the brave animals before him? Cock-fighting has been in use among nations of great valour, our own for one; but it was the barbarous, and not the brave part of the national spirit that maintained it, and one that had not yet been led to think on the subject. Better knowledge puts an end to all excuses of that sort."

QUOITS.

This game, no doubt, is of great antiquity, and was known to the ancient Greeks; for we find in Homer's *Iliad*, at least in Pope's translation of it, book xxiii. line 973, the following:

> "Then hurl'd the hero, thundering on the ground
> A mass of *iron* (an enormous round),
> Whose weight and size the circling Greeks admire,
> Rude from the furnace, and but shaped by fire.
> Let him whose might can hurl this bowl, arise,
> Who further hurls it, take it as his prize."

FOOT-BALL.

Sir Frederick Morton Eden, in the *Statistical Account of Scotland*, says, that at Scone, in the county of Perth, the game of foot-ball is a prominent amusement; and that it is a proverb in this part of the country, "all is fair at the ball of Scone." Sir Frederick goes on to say, that this custom is supposed to have had its origin in the days of chivalry; when an Italian is reported to have come into this part of the country, challenging all the parishes, under a certain penalty in case of declining his challenge. All the parishes declined this challenge excepting Scone, which beat the foreigner, and in commemoration of this gallant action the game was instituted.

ORIGINS AND ANTIQUITY OF VARIOUS JUVENILE AMUSEMENTS.

> "Children and youth engage my pen,
> 'Tis labour lost to write for men."

Trochus, in antiquity, denotes the exercise, or the game of the hoop. The hoop was of iron, five or six feet in diameter, set on the inside with a number of iron rings. The boys and young men used to whirl this along, as is now done at school with modern hoops, directing it with a rod of iron having a wooden handle, which the Romans called *radius*. The clattering of the rings served partly as a notice for persons to keep out of the way. Horace, in his Art of Poetry, mentions the hoop as one of the manly sports. Strutt says, the hoop is a pastime of uncertain origin, but much in practice at present, and especially in London, where the boys appear with their hoops in the public streets, and

are sometimes very troublesome to those who are passing through them. Addison says, I have seen at Rome an antique statue of time, with a wheel, or hoop, of marble in his hand.

Skipping.—This amusement is probably very ancient. It is performed by a rope held by both ends; that is, one in each hand, and thrown forwards or backwards over the head and under the feet alternately. In the hop season, a hop-stem stripped of its leaves, is used instead of a rope. Boys often contend for skill in the game, and he who passes the rope about most times without interruption is the conqueror. This, also, was an amusement practised by the Romans.

The Top.—The *Top* was used in ancient days by the Grecian boys: it was also well known at Rome in the days of Virgil, and with us as early, at least, as the fourteenth century.

Duck and Drake.—This is a very silly pastime, though inferior to few in point of antiquity. It is called, in Greek, *epostrakismos*, and was anciently played with flat shells, which the boys threw into the water, and he whose shell rebounded most frequently from the surface, before it finally sunk, was the conqueror.

Marbles.—Marbles seem to have been used by the boys as substitutes for bowls; formerly nuts and round stones were used.

It is said of Augustus, when young, that by way of amusement he spent many hours in playing with little Moorish boys, *cum nucibus*, with nuts.

Hopping, and Sliding on One Leg.—Hopping is derived from the Anglo-Saxon, *hoppan*, which signifies to leap, or dance. Hence, dancings are in the country called Hops. The word in its original meaning is preserved in Grasshopper.

These are both very innocent amusements, and were practised by the Grecian youth; one they called *akinetinda*, which was a struggle between the competitors who should stand longest motionless upon the sole of his foot; the other, denominated *ascoliasmos*, was dancing or hopping upon one foot; the conqueror being he who could hop the most frequently, and continue the performance longer than any of his comrades; and this pastime is alluded to by an English author in an old comedy, wherein a boy, boasting of his proficiency in various school games, adds,

"And I *hop* a good way upon my *one* legge."

Shuttlecock.—Shuttlecock is a boyish sport of long standing; it appears to have been a fashionable pastime among grown persons in the reign of James the First, and is mentioned as such in an old comedy, "The Two Maids of Moretlacke," printed A.D. 1609, of that time, wherein it is said, "To play at Shuttle-cock, methinks, is the game now." And among the anecdotes of Prince Henry, son to James the First, is the following: "His Highness playing at shittle-cocke with one far taller than himself, and

hytting him by chance with the shittle-cocke upon the forehead, "this is," quoth he, "the encounter of David with Goliath."

Tetter-totter, or See-saw.—Tetter-totter, or see-saw, an amusing, but sometimes a dangerous game, so well known to rustic lads and lasses, and mentioned by Gay:

> "Across the fallen oak the plank I laid,
> And myself poised against the tottering maid;
> High leap'd the plank, adown Buxoma fell."

Cross and Pile, or Head or Tail.—Cross and Pile, or, with us, "Head or Tail," was formerly played at court; Edward the Second was partial to this, and such like frivolous diversions. In one of his wardrobe rolls we meet with the following entries:

"Item, paid to Henry, the king's barber, for money which he lent to the king to play at Cross and Pile, five shillings. Item, paid to Pires Barnard, usher of the king's chamber, money which he lent the king, and which he lost at Cross and Pile; to Monsieur Robert Watteville, eightpence."

Anciently the English coins were stamped with a Cross on one side. This game is evidently derived from a pastime called *ostrachinda*, known in ancient times to the Grecian boys, and practised by them on various occasions. Having procured a shell, it was seared over with pitch on one side for distinction sake, and the other side was left white; a boy tossed up this shell, and his antagonist called white or black, and his success was determined by the white or black part of the shell being uppermost.

OLYMPIAN GAMES.

The Olympian Games derive their names from the public games celebrated every fourth year at Olympia, in Peloponnesus. These games were instituted in honour of Jupiter, but at what time, or by whom, is not known. After they had been neglected and discontinued for some time, they were restored by Iphitus, king of Elis, in the year B.C. 884; and it is from this date that the Olympian periods are reckoned in chronology.

REMARKABLE CUSTOMS, &c., &c.

DUELLING.

Although frequent and bloody were the single combats of the age of chivalry, yet the present system of duelling by challenge takes its data from Francis the First of France, who, sensibly mortified by the repeated defeats his armies had met with from

those of his imperial rival, Charles the Fifth, emperor of Germany, wrote the latter, challenging him to meet him in single combat, and thereby decide their differences, and put an end to the bloodshed and devastation which had ensued from their rivalship. Charles, however, was too much of a politician to accept the challenge. Another writer says :—

"Duelling is one of the most common among the few relics of barbarous usage. The introduction of pistols has brought with it no small share of burlesque and cowardice. In close fighting, a man entered the lists with a heart prepared either to conquer or perish; and, therefore, only those who were characterised for courage ventured to the contest. But different, far different, it is with the pistols. Any recreant coward dares to challenge on the smallest offence to his *honour*—and why? Because those handy factotums; those reconcilers of *nothings*—yclept *seconds*, either omit to charge with ball, or recommend the principals, by a preconcerted arrangement between them, to fire wide of the mark. Now, this can be deemed nothing short of arrant knavery and cowardice; for he who possesses true courage or bravery, will take care to exert them only when actually necessary, and when excited by some momentous circumstance. He will look over trifles with a becoming and dignified demeanour, and will never presume to speak of his high spirit in an egotistical manner."

This is all well as far as it goes, and may be particularly applicable to gentlemen of the Stock Exchange; but, let this writer remember, that the pistol puts the weak man on a par with the strong; the timid with the powerful; and the delicate, although brave man, on a footing with the cowardly bully. There is no doubt, however, that duelling in any sense, would be more honoured in the breach than the observance.

GIVING THE LIE.

The great affront of giving the lie, arose from the phrase, "thou liest," in the oath taken by the defendant in judicial combats, before engaging, when charged with any crime by the plaintiff; and Francis the First of France, to make current his giving the lie to the emperor, Charles the Fifth, first stamped it with infamy, by saying in a solemn assembly, that he was no honest man that would bear the lie!

HONEY-MOON.

It was the custom of the higher order of the Teutones, an ancient people who inhabited the northern parts of Germany, to drink Mead, or Metheglin, a beverage made with *honey*, for thirty days after every wedding. From this custom comes the expression, "to spend the honey-moon," when there is nothing but tenderness and pleasure.

CHURCHING OF WOMEN.

This practice, like many other Christian usages, undoubtedly took its rise from the Jewish rite of *purification* enjoined by the law of Moses. In the Greek church, the time of performing this office is limited to the fortieth day after delivery; but in the western parts of Europe, no certain time is observed. The usual time with us, is a month after delivery; there being an office in the Book of Common Prayer, entitled "The thanksgiving after childbirth." The practice is universally observed in every other Christian country.

CONFIRMATION.

The antiquity of this ceremony is, by all ancient writers, carried so high as the apostles, and founded upon their example and practice. In the primitive church, it used to be given to Christians immediately after baptism, if the bishop happened to be present at the solemnity. Among the Greeks, and throughout the East, it still accompanies baptism; but the Romanists make it a distinct and independent sacrament. Seven years is the stated time for confirmation, although they are sometimes confirmed before, and sometimes after that age. The order of confirmation in the church of England, does not, however, determine the precise age of the persons to be confirmed.

USE OF EVERGREENS AND MISTLETOE AT CHRISTMAS.

"Christmas, the joyous period of the year!
Now bright with *Holly*, all the temples strew,
With *Laurel* green, and sacred *Mistletoe*."

The custom of decking our habitations with evergreens, has existed from the very establishment of Christianity, and was unquestionably derived from the like practice of our Pagan ancestors. "Trimming of the temples," says Polydore Virgil, "with hangyngs, flowres, boughes, and garlendes, was taken of the heathen people, whiche decked their idols and houses with such array." The Celts and Goths were alike distinguished for the respectful veneration which they entertained for the Mistletoe, and for the solemn rites with which they gathered it about that period of the year when the sun approached the winter solstice. The Druids were particularly famed for the distinguished regard they paid to the Mistletoe of the Oak; they attributed to it numerous virtues. At certain seasons of the year, especially at Yule Tide, or Christmas, they were accustomed to gather it with great solemnity and to sacrifice two white bullocks that had never been yoked (not till then), having their horns bound up. It was cut from the tree with a golden bill, or pruning-knife, by a priest habited in a white vestment, and was received in a white woollen

cloth; many orations were then said over it, and the ceremony being deemed complete, the sacred plant was preserved for use with religious care.

The Druids had an extraordinary veneration for the number *three*, and on this principle, says Vallances, in his Grammar of the Irish language, it was, that Mistletoe was held so sacred by them, since not only its berries, but its leaves also, grew in clusters of three, united on one stalk.* The inhabitants of Elgin, and the shire of Moray, in Scotland, according to the account written by the Rev. Mr. Shaw, are accustomed, at the full moon in March, to cut withes of the mistletoe, or ivy, and making circles of them, to keep all the year, pretending therewith to cure hectics and other troubles. As the ivy is dedicated to Bacchus, so should the mistletoe be to Love; not, however, to the chaste Eros, but to the sportive Cupid. The sacred regard given to it in Pagan and Druidical rites has long been terminated; but it is still beheld with emotions of pleasurable interest, when hung up in our kitchens at Christmas; it gives licence to seize the soft kiss from the ruby lips of whatever female can be enticed or caught beneath. So custom authorizes, and it enjoins also, that one of the berries of the mistletoe be plucked off after every salute. Though coy in appearance, the chariest maid, at this season of festivity, is seldom loth to submit to the established usage; especially when the swain who tempts her is one whom she approves.

DRINKING HEALTHS.

"Health my Lord King, the sweet Rowena said,
Health cried the Chieftain, to the Saxon maid;
Then gaily rose, and midst the concourse wide,
Kiss'd her hale lips, and placed her by his side.
At the soft scene such gentle thoughts abound,
That health and kisses 'mongst the guests went round;
From this the social custom took its rise,
We still retain, and must for ever prize."

Different are the versions that relate to the antiquity of this custom. The ancient Greeks and Romans used at their meals to make libations, pour out and even drink wine in honour of the gods. The first health which we hear of in history is, however, ascribed (in the words of the story) to the pertinent and sensible Rowena, a beautiful daughter of Hengist, general of the Saxons, who, having the Isle of Thanet given him by Vortigern for assisting him against the Picts and Scots, obtained as much ground as he could encompass with an ox's hide, to build a castle; which, being completed, he invited Vortigern to supper. After the entertainment, Hengist called his daughter Rowena, who entered with great dignity and magnificence, carrying a golden bowl, full of wine, in her hand, out of which she drank, and in the Saxon

* See Shamrock as Irish badge.

language said, "Be of health, Lord King!" To this Vortigern replied, "Drink health!" The story adds, that Vortigern, enamoured with Rowena's beauty, married her in a short time after, and gave her father the whole kingdom of Kent. Other origins have been given for this custom. See origin of the phrase, "I pledge you;" also origin of phrase, "A Peg too low!" The one just given, however, may plead seniority.

BAPTISM.

Grotius is of opinion, that baptism had its origin from the time of the deluge, after which, he thinks, it was instituted in memory of the world having been purged by water; and some think, that it was added to circumcision, soon after the Samaritan schism, as a mark of distinction to the orthodox Jews. It is, however, generally agreed on, that the Jews practised this ceremony on their proselytes after circumcision, long before the coming of Jesus Christ. In the primitive times, the ceremony was performed by immersion, as it is to this day in the oriental churches, agreeably to the original signification of the word, which means dipping, or plunging. The practice of the western churches is to sprinkle the water upon the head or face of the person to be baptized, except the church of Milan, in whose ritual it is ordered, that the head of the infant be plunged three times into the water. A trine immersion was used first, and continued for a long time. This was either to signify the three days our Saviour lay in the grave, or the three persons in the Trinity; but it was afterwards laid aside, because the Arians used it.

There are abundance of ceremonies delivered by ecclesiastical writers, as used in baptism, which are now laid aside, though there are not wanting those who contend for their re-admission. It appears that, in the primitive times, none were baptized but adults, though several learned men contend that infants were admitted to this sacrament.

Formerly there were great disputes whether baptism of heretics was valid; the general opinion ran for the affirmative, provided it was conferred in the name of the Trinity; and therefore they allowed that given by laymen, or even by women, in cases of necessity. It was the doctrine of many of the fathers, that baptism washed away all previous sins, and that there was no atonement for sins committed after baptism. On this account many deferred that sacrament till they were arrived at the last stage of life, and were pretty safe from the danger of sinning any more. This they termed *clinic*, signifying deathbed baptism.

HAND-FESTING.

Hand-festing was an ancient custom, as a substitute for marriage, by joining hands, which lasted for a year; when, if the

parties were agreeable, it was renewed. The children, (if any) were kept by the inconstant.

BIDDENDEN CAKES.

Hasted, in his *History of Kent*, speaking of Biddenden, tells us that "twenty acres of land, called the Bread and Cheese land, lying in five pieces, were given by persons unknown, the yearly rents to be distributed among the poor of this parish. This is yearly done on Easter Sunday, in the afternoon, in 600 cakes, each of which have the figures of two women impressed upon them, and are given to all such as attend the church; and 270 loaves, weighing three pounds and a half a piece, to which latter is added one pound and a half of cheese, are given to the parishioners only at the same time. There is a vulgar tradition in these parts, that the figures on the cakes represent the donors of this gift, being two women, twins, who were joined together in their bodies, and lived together so till they were between twenty and thirty years of age. But this seems without foundation. The truth seems to be, that it was the gift of two maidens of the name of Preston, and that the print of the women on the cakes has taken place only within these fifty years, and were made to represent two poor widows as the general objects of a charitable benefaction."

KISSING THE POPE'S FOOT.

This custom, and that of kneeling to sovereigns, was introduced by Dioclesian. Thence also the custom of a vassal kneeling to his lord in homage. Kissing the hands of great men was a Grecian custom.

CROSS BUNS.

While seasons keep rolling, and ages glide by,
Like clouds in their circuit, beneath the blue sky,
Shall the proud sons of *wealth* bid the *poor* man *begone*,
Whom the sunbeams of luxury never shone on?
Oh, no! nor the *cry*, howe'er simple it runs,
The cry on Good Friday of "*Buns, hot cross buns.*"

The *bun*, like a relic of truth, brings to mind,
How the mighty REDEEMER once died for mankind!
Like a record portrays where the sceptic waves toss,
How he bled, and for man, on the soul-saving cross!
Oh! blame not the cry, then, though simple it runs,
The cry on Good Friday of "*Buns, hot cross buns.*"

The infidel shudders that ne'er shook before,
When death points the dart that proclaims he's no more,
To that God prays for help he had *dared* to *deny*,
And calls for forgiveness with life's latest sigh!
Oh! blame not the cry, then, though simple it runs,
The cry on Good Friday of "*Buns, hot cross buns.*"

There's a balm in that voice which endearingly cries,
"The soul shall exist when mortality dies!"
There's a sweet in that thought like the rose's sweet breath,
Which tells and makes certain a triumph o'er death!
Oh! blame not the cry, then, though simple it runs,
The cry on Good Friday of "*Buns, hot cross buns.*"

UTOPIA.

This custom was supposed to originate from the fast of Good Friday, but it is also in remembrance of the apostolic custom of breaking bread from house to house; and it does not appear at all improbable, that buns or cakes, something like those in use at present, were employed in this manner in the early ages. It is to be observed also, that if four persons divide a bun among them, each taking a division, they will naturally stand in the form of a cross, and the bun will break at its partitions. Thus, both the position of the parties, and the figure to which the bun breaks, as well as the act of breaking, are emblematical of the crucifixion.

Bryant says, that *boun* was the sacred bread anciently offered to the gods. The Jewish women ask, in allusion to this custom, "Did we make her cakes to worship her?"—(Jer. chap. xiv. v. 18). Hutchinson says, we still retain the name and form of the *boun*, or *bun;* the sacred uses are no more.

CHRISTMAS BOXES.

The Athenian Oracle derives the origin of Christmas Boxes from this: the Romish priests had masses for almost every thing; if a ship went to the Indies, a priest had a *box* in her, under the protection of some saint; and for masses, as their cant was, to be said to that saint, &c., the poor people must put something into the priest's box, which was not opened till the ship's return. The mass at that time was called *Christ*-mass; the box called *Christ-mass-box*, or money gathered against that time, that masses might be made by the priests to the saints, to forgive the people their sins of that time; and from this, servants had the liberty to get *box money*, that they too might be enabled to pay the priest for his masses, well knowing the truth of the proverb, "No penny, no pater-noster." The practice of giving presents at Christmas, was undoubtedly founded on the pagan custom of New-year's gifts, with which in these times it is blended. Fosbroke says, the Roman Paganalia were instituted by Servius Tullius, and celebrated in the beginning of the year. An altar was erected in every village where persons gave money. The apprentices' boxes were formerly made of pottery; and Aubrey mentions a pot, in which Roman *denarii* were found, resembling in appearance an apprentice's earthen Christmas-box.

PANCAKES.

A kind of pancake feast preceding Lent, was used in the Greek church, from whence we may probably have borrowed it. Mr. Fosbroke is decisive in the opinion, that pancakes, such as is the custom to eat on Shrove Tuesday, were taken from the heathen *Fornacalia*, celebrated on the 18th of February, in memory of making bread before ovens were invented, by the goddess Fornax.

BRIDE CAKE.

The custom of having Bride Cakes at marriages among the Christians, derives its origin from the Jews. At the marriage ceremony of the latter, they scatter corn on and about the bride and bridegroom, repeating at the same time the Scripture phrase, *crescite et multiplicamini*, that is, *increase and multiply*. The custom is allegorical of an increase both in children and substance. Its first origin was from the Roman custom called *Confarreation*.

TWELFTH CAKES.

The custom of making merry with Twelfth Cakes, is derived from the feasts of Saturn, called *Saturnalia*. It was a sacrifice to Janus, from whom the month of January takes its name. Our Roman conquerors brought it amongst us, and offered cakes to Cybele, called the Great Mother, because she procured men all the benefits of the earth. A vast quantity of cake is made, and consumed annually on the 6th of January, and all the juvenile branches of families are generally supposed to derive much pleasure and gratification, from the ceremony of choosing King and Queen; but, indeed, persons of all ages join in the childish sport; for, as Dryden says,

> "Men are but children of a larger growth;
> Our appetites as apt to change as theirs."

DRAWING FOR KING AND QUEEN.

This custom is derived from the Greeks and Romans, who, on the Tabernacle or Christmas festivals, drew lots for kings, by putting a piece of money in the middle of a cake, which, whoever found, was saluted as king. A custom similar to this is now common in this country, with this difference, that a ring is substituted for the piece of money.

MINCE PIES.

These pies were formerly made in the shape of a cradle, or a cratch, or a manger, and were first derived from the practice at

Rome, of presenting the fathers of the Vatican with paste images and sweetmeats. In a tract printed in the time of Queen Elizabeth, or James I., they were called *minched* pies.

PLACING MONEY IN THE MOUTHS OF THE DEAD.

A Greek traveller going into Egypt, saw the inhabitants of a town bury their dead in tombs that lay on the other side of a lake, and on his return invented the story, and made his countrymen believe it, that Charon ferried the souls of the dead across the river Styx to Hell. This word, Charon, is taken from the Egyptian language, which calls ferrymen, *Charons*, and the river Styx had its source in Pagan fiction. However, the invention answered better than many equally rational and principled speculations of the present day. Old Charon did the whole of the work, while all the simpletons of that day were anxious to pay to the fabricators, both of himself and the Styx, an imaginary debt due to him for ferrying the souls of their departed friends.

FISH AND THE RING; STEPNEY CHURCHYARD.

In the wall, just below the great eastern window of Stepney church, on an elegant white marble slab, which has been lately repaired and beautified, (adorned with a cherub, urns, volutes, palm branches, and these arms—Paley 6 or, a bend, 3 mullets, Elton, impaling a fish—and in the dexter chief point, annulet, between two bends wavy), is this inscription: Here lyeth interred, the body of Dame Rebecca Berry, the wife of Thomas Elton of Stratford-Bow, Gent., who departed this life, April 26th, 1696, aged 52.

This monument, in all probability, from the circumstance of the arms, has given rise to a tradition, that Dame Berry was the heroine of a popular ballad, called "The Cruel Knight, or the Fortunate Farmer's Daughter;" the story of which is briefly as follows:—

A knight passing a cot, hears the cries of a woman in labour. His knowledge in the occult sciences informs him, that the child then born is destined to become his wife: he endeavours to evade the decrees of fate, and to avoid so ignoble an alliance, by various attempts to destroy the child, but which are defeated. At length, when grown to woman's estate, he takes her to the seaside, intending to drown her, but relents; at the same time, throwing a ring into the sea, he commands her never to see his face again on pain of death, unless she shall produce the ring. She afterwards becomes a cook in a gentleman's family, and finds the ring in a *cod-fish*, as she is dressing it for dinner. The marriage takes place, of course. This story is devoutly believed in the once suburban, but now crowded hamlet of Stepney.

PIN MONEY.

Pins were acceptable new year's gifts to the ladies, instead of the wooden skewers which they used till the end of the fifteenth century. Sometimes they received a composition in money; and hence allowances for their separate use, is still denominated "Pin-money." Gloves were customary New-year's gifts. They were more expensive than in our times, and occasionally a money present was tendered instead; this was called "Glove-money."

NEW-YEAR'S GIFTS.

Fosbroke, in his valuable *Encyclopedia of Antiquities*, adduces various authorities to show, that congratulations, presents, and visits, were made by the Romans on New-year's day. The origin, he says, is ascribed to Romulus and Tatius, and that the usual presents were figs and dates, covered with leaf gold, and sent by clients to patrons, accompanied with a piece of money, which was expended to purchase statues of some deities.

"The next to this is Newe Yeares day
Whereon to every frende,
They costly presents in do bring,
And New Yeares Giftes do sende.
These giftes the husband gives his wife,
And father eke the childe,
And maister on his men bestowes
The like, with favour milde."

THE WEDDING FINGER, EMBLEMATICAL OF MATRIMONIAL UNION.

There are few objects amongst the productions of art, contemplated with such lively interest by ladies, after a certain age, as the simple and unadorned annular implement of Hymen, yclept the Wedding Ring; this has been a theme for poets of every calibre, for geniuses of every wing, from the dabbling duckling to the solar eagle. The mouldy antiquary can tell the origin of the custom with which it is connected, and perchance why a ring is round, and account for many circumstances concerning the ceremony of the circlet, on the most conclusive evidence, amounting to absolute conjectural demonstration. Of all that has been said and written in reference to the ring, I believe the more lovely part engaged in the mystic matter, the taper residence of this ornament, has been neglected; now, this is rather curious, as there are facts belonging to the ring finger, which render it in a peculiar manner an appropriate emblem of matrimonial union; it is the only finger where *two* principal nerves belong to two distinct trunks; the thumb is supplied with its principal nerves from the radial nerve, as is also the fore-finger, the middle

finger, and the thumb side of the ring finger, whilst the ulnar nerve furnishes the little finger and the other side of the ring finger, at the point or extremity of which a real union takes place; it seems as if it were intended by nature to be the matrimonial finger.

That the side of the ring finger next the little finger is supplied by the ulnar nerve, is frequently proved by a common accident, that of striking the elbow against the edge of a chair, a door, or any narrow hard substance; the ulnar nerve is then frequently struck, and a thrilling sensation is felt in the little finger, and on the same side of the ring finger, but not on the other side of it. —*Anatomicus Junior.*

MARRIAGE BY PROXY.

In marriage by proxy, it was formerly the custom for the proxy to introduce his right leg up to the knee into the bed of the princess whom he married. Louis de Baviare, who married the Princess Marie de Bourgogne, daughter of Charles, Duke of Bourgogne, in the name of Archduke Maximilian of Austria, performed this ceremony. The object of the ceremony was to render the marriage more certain, it being supposed that the princess who had submitted to this kind of approach on the part of man, could not depart from her engagement and take another husband.

It is said that the Emperor Maximilian was married by proxy to Anne de Bretagne, who, nevertheless, afterwards married Charles VIII., of France, her marriage with Maximilian never having been consummated. But from a scruple of conscience, or some other cause, historians relate, that it was necessary to have recourse to the arguments of many theologians, and to examples drawn from holy writ, before the lady could be brought to listen to the proposition of her marriage with Charles VIII.

If the early historians may be believed, the first marriage by proxy was that of Clovis of France with Clotilde; Aurele having, it is said, married Clotilde at the court of Bourgogne, in the name of Clovis, his master, by giving her a ring and other pledges of a legitimate marriage. The ancient practice of placing the proxy's leg in the bed of the bride, is long since discontinued.

It existed, however, in Poland in the time of Hierera, who, in speaking of the marriage of Cardinal Radzivil with the Archduchess Ann of Austria, says, that the proxy of king Sigismund III. slept completely armed at the side of the new queen, in conformity with the ceremony, *que les Reyes de Polonia ental caso accastumbran.*

A king's proxy is usually a prince of his blood; if he be not, he is not allowed to take the hand of the princess, but only to place his by the side of hers.

GIVING QUARTER.

This custom, so well known in warfare, had its origin in an agreement between the Dutch and Spaniards, that the ransom of an officer or soldier should be the *Quarter* of his year's pay. Hence to beg quarter, was to offer a quarter of their pay for personal safety; and to refuse quarter, was not to accept the offered ransom.

LORD MAYOR'S DAY.

Lord Mayor's day in London was first made annual in the year 1214. Until that period, the chief magistrate was appointed for life.

Before the alterations of the style in 1582, the Lord Mayors of London came into office on the 29th October, on which account it would seem that, ever since 1800, the Lord Mayor's day ought to have been on the 10th of November instead of the 9th, the difference between the old and new style being 12 days. (*See page* 122.)

LORD MAYOR'S SHOW.

This show, says Hone in his "Ancient Mysteries," is the only state exhibition in the metropolis that remains as a memorial of the great doings in the time of the pageants. In a curious description of the show as it was managed in 1575, it is related, that "to make way in the streetes, certayne men were employed, apparalled like devells and wylde men, with skybbs and certain beadells."

The number of persons who dined at Guildhall was 1000, all at the charge of the mayor and the two sheriffs. "This feast (the writer continues) costeth £400, whereof the mayor payeth £200 and each of the sheriffs £100. Immediately after dyner they go to the church of St. Paule, the men bearynge staff-torches and targetts, which torches are lighted when it is late, before they come from evenynge prayer." In 1585, there were children in the procession, who personified the city, magnanimity, loyalty, science, the country, and the river Thames; they also represented a soldier, a sailor, and nymphs with appropriate speeches. The show opened with a Moor on the back of a lynx. On Sir Thomas Middleton's mayoralty, in 1613, the solemnity is described as unparalleled for the cost, art, and magnificence of the shows, pageants, chariots, morning, noon, and night triumphs.

In 1665, the city pageants, after a discontinuance of about fourteen years, were revived. Edmund Gayton, the author of the description for that year, says, that "our metropolis for these planetary pageants was as famous and renowned in foreign nations, as for their faith, wealth, and valour. In the show of 1659, an European, an Egyptian, and a Persian, were personated. On

Lord Mayor's day, 1671, the king, queen, and duke of York, and most of the nobility, being present, there were sundry shows, shapes, scenes, speeches, and songs in parts; and the like in 1672 and 1673, when the king again graced the triumphs.

In 1687, the pageants of Sir John Shorter, knt., as Lord Mayor, were very splendid. He was of the company of goldsmiths, and out of compliment to their patron saint, Dunstan, who was himself a goldsmith, they had a pageant representing the miracle of Dunstan and the Devil.

> "St. Dunstan, as the story goes,
> Once pull'd the devil by the nose
> With red-hot tongs, which made him roar,
> That he was heard three miles or more."

The last Lord Mayor who rode on horseback at his mayoralty was Sir Gilbert Heathcote, in the reign of queen Anne. The modern exhibitions, bettered as they are by the men in armour, have no pretensions to vie with the grandeur of the London triumphs. Even Gog and Magog, who were *then* only made of wicker-work and pasteboard, yearly graced the procession, and when that eminent annual service was over, remounted their old stations in Guildhall, till, by reason of their very great age, old time, with his auxiliaries, the city rats and mice, had eaten up all their entrails.

The earliest Lord Mayor's Pageant on record is the one described by Matthew Paris as taking place in 1236, on the occasion of the passage of King Henry III., and Eleanor of Provence, through the city of Westminster. For further particulars, see Fairholt's *Lord Mayor's Pageants*, published by the Percy Society.

FREEDOM OF ALNWICK.

When a person takes up his freedom in the town of Alnwick, he is obliged, by a clause in the charter of that place, to jump into an adjacent bog, in which sometimes he must sink to his chin. This custom is said to have been imposed by King John, who travelling this way, and his horse sinking fast in this hole, took this method of punishing the people of this town for not keeping the road in better order.

LONDON CRIES.

In the time of Henry VI. an antiquary writes, that London cries consisted of—fine felt hats and spectacles; peas, strawberries, cherries, pepper, saffron, hot sheeps-feet, mackerel, green-peas, ribs beef, pie, &c. In the Pepysian library are two very ancient sets of cries, cut in wood, with inscriptions; among others are, "Buy my rope of onions, white St. Thomas's onions; rosemary

and bays; bread and meat for poor prisoners; ends of gold and silver; marking stones; a mat for a bed; maids hang out your lights; marrowbones; ells or yards; hand-strings or hand-kercher *buttons;* small coal penny a peck! I have skreens at your desire, to keep your butey from the fire," &c. &c.

Formerly it was a practice to set the London cries to music, retaining their peculiar musical notes. These cries, that have been so long famed in the annals of nursery literature, and without which, to the social part of society, London would lose one of its peculiar charms, have to the squeamish long been a source of complaint; their tender nerves and susceptible ears would have every social sound put to silence, and every unlucky wight who presumed to earn his bread by the exercise of his lungs sent to the treadmill! To please them—

> "It were a delicate stratagem, to shoe
> A troop of horse with felt,—I'll put it in proof."
> *Shakspeare.*

MASQUERADES.

This species of amusement had its origin in Italy, where, according to Hall's *Chronicle*, they had become fashionable as early as the beginning of the 16th century. Of its introduction into England, Hall thus speaks: "On the date of the Epiphanie at night (A.D. 1512-13), the king (Henry VIII.) with eleven others were disguised after the manner of Italie called a maske, a thing not seen afore in England; they were appareled in garments long and brode, wroughte all with golde, with visers and cappes of golde; and after the banket done, these maskers came in with the six gentlemen disguised in Silk" (in all probability the domino of more recent times), "barynge staffe torches, and desired the ladies to daunce; some were content; and some that knew the fashion of it refused, because it was not a thing commonly seen. And after thei danced and commoned together, as the fashion of the maskes is, thei took their leave and departed, and so did the quene and all the ladies." The invention of masquerades is ascribed to Granacci, who died in 1543.

ORIGINAL DINNERS.

In 1609, Christian, Elector of Saxony, defrayed for 1600 guests, who, at the sound of the trumpet, saw the table covered. The Elector himself remained at table six hours; and that time nothing was done but to contend which of the party should eat the most and drink the largest. The custom of feasting was not confined to the great; all ranks participated in the sensual propensity, against which sumptuary laws proved wholly unavailing. In the town of Munden, in Brunswick, it was ordained that the

dinner should not last above three hours, and that even a wedding feast should not exceed twenty-four dishes, allowing ten persons to every dish.

LADIES APPEARING AT COURT.

Anne of Brittany, wife of Charles VIII., and Louis XII., kings of France, was the first who introduced the fashion of ladies appearing publicly at court. This fashion was introduced much later in England, when, even down to the Revolution, women of rank never appeared in the streets without a mask. In Scotland the veil or plaid continued much longer in fashion, and with which every woman was covered.

SMOKING AND TAKING SNUFF.

Tobacco is said to have been first brought into England by Captain R. Greenfield and Sir Francis Drake about the year 1586, during the reign of Elizabeth. Alehouses are at present licensed to deal in tobacco, but it was not so from the beginning; for so great an incentive was it thought to drunkenness, that it was strictly forbidden to be taken in any alehouses in the reign of James I. A pamphlet on the Natural History of Tobacco, in the Harleian Miscellany, says, "The English are said to have had their pipes of clay from the Virginians," who were styled barbarians; and the origin of manufacturing tobacco into snuff is thus given to the sister kingdom. "The Irishmen do most commonly powder their tobacco, and snuff it up their nostrils."

HOWLING AT IRISH FUNERALS.

The Irish *howl* at funerals originated from the Roman outcry at the decease of their friends, they hoping thus to awaken the soul, which they supposed might lie inactive. The *conclamatio* over the Phœnician Dido, as described by Virgil, is similar to the Irish cry. From which it is clear the custom is of Phœnician origin.

GRACE AT MEAT.

The table was considered by the ancient Greeks as the altar of friendship, and held sacred; and they would not partake of any meat till they had offered part of it as the first-fruits to their gods. The ancient Jews offered up prayers always before meat, and from their example the primitive Christians did the same.

GOOSE ON MICHAELMAS DAY.

There is a current, but erroneous report, assigning to Queen Elizabeth the origin of this custom.

The joyful tidings of the defeat of the Spanish armada arrived on Michaelmas day, and were communicated to Queen Elizabeth whilst at dinner partaking of a goose; but there is evidence to prove that this custom was practised long before the destruction of the Spanish armada. Brand, in his Popular Antiquities, traces it as far back as the tenth year of the reign of King Edward IV.

WELSH LEEK AS A BADGE OF HONOUR.

Upon the first of March King Cadwallo met a Saxon army in the field. In order to distinguish his men from their enemies, he, from an adjoining field of leeks, placed one in each of their hats; and having gained a signal and decisive victory over the Saxons, the leek became the future badge of honour among the Welsh, and particularly worn on the 1st of March, or St. David's day.

SHAMROCK, THE IRISH BADGE OF HONOUR.

The wild trefoil was very highly regarded in the superstitions of the ancient Druids, and has still medicinal virtues of a particular kind accredited to it by the more remote Highlanders of Scotland, where it is culled according to the ancient rites.

"In the list of plants," says a Scotch statistical writer, "must be reckoned the *seamrog*, or the wild trefoil, in great estimation of old by the Druids. It is still considered as an anodyne in the diseases of cattle; from this circumstance it has derived its name, *seimh*, in the Gaelic, signifying pacific or soothing. When gathered, it is plucked with the left hand, The person thus employed must be silent, and never look back till the business be finished."

This is the seamrog, or *shamrog*, worn by Irishmen in their hats, as O'Brien says, "by way of a cross on St. Patrick's day, in memory of this great saint." It is said, that when St. Patrick landed near Wicklow to convert the Irish in 433, the Pagan inhabitants were ready to stone him; he requested to be heard, and endeavoured to explain God to them as the Trinity in Unity, but they could not understand him; till plucking a trefoil, or shamrog, from the ground, he said, "Is it not as possible for the Father, Son, and Holy Ghost, as for these three leaves, to grow upon a single stalk?" "Then," says Brand, "the Irish were immediately convinced, and became converts to Christianity; and, in memory of which event, the Irish have ever since worn the shamrog, or shamrock, as a badge of honour."

THE SCOTTISH THISTLE.

The origin of the national badge is thus handed down by tradition:—When the Danes invaded Scotland, it was deemed

unwarlike to attack an enemy in the darkness of night, instead of a pitched battle by day; but, on one occasion, the invaders resolved to avail themselves of stratagem, and, in order to prevent their tramp from being heard, they marched barefooted. They had thus neared the Scottish force unobserved, when a Dane unluckily stepped with his foot upon a superbly prickled thistle, and uttered a cry of pain, which discovered the assailants to the Scots, who ran to their arms, and defeated the foe with great slaughter. The thistle was immediately adopted as the insignia of Scotland.

ELECTION RIBBONS.

These party emblems were first introduced, March 14th, 1681. —The *Protestant Intelligencer* states, after mentioning the parliament that was held at Oxford this year, "on which occasion the representatives of the city of London assembled at Guildhall on the 17th of March, for the purpose of commencing their journey. Many of the citizens met them there, intending to accompany them part of their way, together with others who were deputed to go to Oxford as a sort of council to the city members. Some of our ingenious London weavers had against this day contrived a very fine fancy, that is, a blue satin ribbon, having these words plainly and legibly wrought upon it, 'No Popery,' 'No Slavery,' which, being tied up in knots, were worn in the hats of the horsemen who accompanied our members." Such was the origin of wearing ribbons on electioneering occasions.

PERAMBULATING PARISHES ON ASCENSION DAY.

This custom is of considerable antiquity. Spelman thinks it was derived from the heathens, and that it is an imitation of the feast called Terminalia, which was observed in the month of February, in honour of the god Terminius, who was supposed to preside over bounds and limits, and to punish all unlawful usurpations of land.

In making the parochial perambulations in this country on Ascension day, the minister, accompanied by the churchwardens and parishioners, used to deprecate the vengeance of God, by a blessing on the fruits of the earth, and implore him to preserve the rights of the parish. This custom is thus noticed by Withers in his *Emblems:*—

> "That every man might keep his own possessions,
> Our fathers used in reverent processions
> (With zealous prayers and many a praiseful cheer)
> To walk their parish limits once a year;
> And well-known marks (which sacrilegious hands
> Now cut or break) so border'd out their lands,
> That every one distinctly knew his own,
> And many brawls, now rife, were then unknown."

In Lysons' *Environs of London*, in the Churchwarden's Book of Children, there is the following:—

1670. Spent at perambulation dinner	£3	10	0
Given to the boys that were whipt.....	0	4	0
Paid for poynts for the boys	0	2	0

THE PASSING BELL.

The passing bell, so called, because the defunct has *passed* from one state to another, owes its origin to an idea of sanctity attached to bells by the early Romanists, who believed that the sound of these holy instruments of percussion, actually drove the devil away from the soul of the departing Christian.

Durand, who flourished about the end of the twelfth century, tells us in his *Rationale*, "when any one is dying, bells must be tolled, that the people may put up their prayers; twice for a woman, and thrice for a man; if for a clergyman, as many times as he had orders; and, at the conclusion, a peal on all the bells, to distinguish the quality of the person for whom the people are to put up their prayers. A bell too must be rung when the corpse is conducted to church, and during the bringing it out of the church to the grave."

"Come list and hark, the bell doth toll
For some but now departing soul,
Whom even now those ominous fowle,
The bat, the night-jar, or screech owl,
Lament; hark! I hear the wilde wolfe howle
In this black night that seems to scowle,
All these my black book shall enscrole.
For hark! still still the bell doth toll
For some but now departing soul."

Rape of Lucrece.

CHIMES.

"How sweet the tuneful bells responsive peal!
As when at opening morn, the fragrant breeze
Breathes on the trembling sense of wan disease,
So piercing to my heart their force I feel!

"And hark! with lessening cadence now they fall,
And now, along the white and level tide,
They fling their melancholy music wide;
Bidding me many a tender thought recall

"Of summer days, and those delightful years,
When by my native streams, in life's fair prime,
The mournful magic of their mingling chime
First waked my wondering childhood into tears!

"But seeming now, when all those days are o'er,
The sounds of joy once heard, and heard no more." *

Besides the common way of tolling bells, there is also a ringing, which is a kind of chimes used on various occasions in token of

* Written at Ostend, July 22, 1787.

joy. This ringing prevails in no country so much as in England, where it is a kind of diversion, and, for a piece of money, any one may have a peal. On this account it is that England is called the "ringing island."

Chimes are something very different, and much more musical; there is not a town in all the Netherlands without them, being an invention of that country. The chimes at Copenhagen are one of the finest sets in all Europe; but the inhabitants, from a pertinacious fondness for old things, or the badness of their ear, do not like them so well as the old ones, which were destroyed by a conflagration.

OUTLAWRY.

Some may derive the antiquity of Outlawry from Cain, who for the murder of his brother, was, as it were, out of the protection of the law; or, as the ancient English would say, "a friendless man;" however, although we cannot ascend so high as Cain, certain it is, that this kind of punishment is very ancient, for Cæsar, speaking of the Druids, saith thus—"Whoever he is that obeys not their sentence, they forbid him their sacrifices, which is amongst them the most grievous of punishments; for they who are thus interdicted, are accounted in the number of the most impious and wicked,—all people shunning them, and refusing their conversation, lest they should receive damage by the infection thereof; nor is justice to be afforded them at their desire, nor any honour allowed unto them."

Bracton describes the nature of our English outlawry thus:—"When any person is outlawed justly, and according to the law of the land, let us see what he suffers by this his outlawry, if after the first summons he doth not appear. First, therefore, be it known, he forfeits his country and the kingdom, and becometh a banished man, such an one as the English call *utlaugh;* but anciently they had wont to call him 'a friendless man,' whereby it seemeth he forfeiteth his friends, so that if, after such outlawry and expulsion, any one shall willingly give him food, and entertain him, or knowingly converse with him in any sort whatever, or shall shelter him and hide him, he is to undergo the same punishment as the person outlawed ought to do, which is to lose all his goods, and also his life, unless it please the king to be more merciful to him," &c.

CARVING AT TABLE BY LADIES.

This custom, Verstegan says, originated among our Saxon ancestors, and the title of lady sprung from this office; as *laford*, or *loafgiver* (now lord), was so called from his maintaining a number of dependants; so *leaf-dian* or *loaf-dian*, i. e., loaf-server, is the origin of lady, she serving it to the guests.

GAMMON OF BACON AT EASTER.

Drake, in his "Shakspeare and his Times," says, the custom of eating a gammon of bacon at Easter, still maintained in some parts of England, is founded on the abhorrence our forefathers thought proper to express, in that way, towards the Jews at the season of commemorating the resurrection.

EPPING HUNT.

Fitzstephen informs us, that the hunting at Epping and round London at Easter time, commenced in 1226, when King Henry III. confirmed to the citizens of London free warren, or liberty to hunt a circuit about their city, in the warren of Staines, Hainhault* forest, &c.; and in ancient times the lord mayor, aldermen, and corporation, attended by a due number of their constituents, availed themselves of this right of chase in solemn guise.

PETER PENCE.

The popular name of an impost otherwise termed "the fee of Rome;" originally a voluntary offer by the faithful to the see of Rome, afterwards a due levied in various amounts from every house or family in a country. Peter pence were paid in France, Poland, and other countries. In England, this tax was recognised by the Norman laws of William the Conqueror. Edward III. discontinued the payment when the popes resided at Avignon, but it was afterwards revived and finally ceased in the reign of Henry VIII.

NIGHTLY WATCH.

The curfew bell was commanded by William the Conqueror to be nightly rung at eight o'clock, as a warning or command, that all people should then put out their fires and lights, and continued throughout the realm till the time of Henry I., when Stow says, "that it followed, by reason of warres within the realme, that many men gave themselves up to robbery and murders in the night."

It appears that the city of London was subject to these disorders till 1253, when Henry III. commanded watches to be kept in the cities and borough towns for the preservation of the peace; and further, that if from that time any murder or robbery was committed, the town in which it was done should be liable to the damages thereof. Such was the origin of the Nightly Watch.

* What is now called Epping Forest, was formerly a part of the Forest of Hainhault.

PRESENTATION OF LORD MAYOR OF LONDON TO THE LORD CHANCELLOR.

King John granted to the citizens of London a charter, empowering them to choose their own mayor, yet by the same power they were generally obliged to present him to the king for his approbation, or, in his absence, to his justiciary; this custom still remaining, he is yearly *presented* to the lord chancellor, which many of the citizens regard as a needless ceremony; 'twill not be improper, says Maitland, to acquaint all who are of that mind, that this confirming power is so essential, that without it a mere stranger could act as well.

COUNTING OF HOB-NAILS, &c.

The year 1235 is memorable for a little city incident, which has contrived to transmit its remembrance to our times, by means of an annual ceremony at swearing-in the sheriff, September 30, before the cursitor barons of the exchequer, which is performed with much solemnity by one of the aldermen, in presence of the lord mayor, who goes into, and continues in the court covered. One Walter le Bruin, a farrier, obtained a grant from the crown of a certain spot of ground in the Strand, in the parish of Clement Danes, whereon to erect a forge for carrying on his business. For this the city was to pay annually an acknowledgment, or quit rent, of six horse-shoes, with the nails appertaining, at the King's Exchequer, Westminster. The forge and manufactory exist no longer, but the acknowledgment, after a lapse of so many ages, continues still to be paid.

BONE-FIRES.

In earlier times they made fires of bones in commemoration of John the Baptist, who, it is said, drove away many dragons when in the wilderness by the burning of bones—" of which they have a great dislike." From this circumstance our bone-fires, although made of wood, derive their cognomen.

FEAST OF ASSES.

The feast of asses in France was held in honour of Balaam's ass, when the clergy, at Christmas, walked in procession, dressed so as to represent the prophets. Suppressed early—before 1445.

HOAXING.

The first hoax of a modern kind on record was practised by a wag in the reign of Queen Anne. It appeared in the papers of that time:—

"A well-dressed man rode down the king's road from Fulham at a most furious rate, commanding each turnpike to be thrown open, as he was a messenger conveying the news of the queen's sudden death. The alarm instantly spread into every quarter of the city; the trained bands, who were on their parade, desisted from their exercise, furled their colours, and returned home with their arms reversed. The shopkeepers began to collect their sables, when the jest was discovered—not the author of it."

GOES OF LIQUOR.

The tavern called the Queen's Head, in Duke's Court, Bow Street, was once kept by a facetious individual of the name of Jupp. Two celebrated characters, Annesley Shay and Bob Todrington, a sporting man (caricatured by old Dighton, and nicknamed by him the "knowing one," from his having converted to his own use a large sum of money intrusted to him by the noted Dick England, who was compelled to fly the country, having shot Mr. Rolls in a duel which had a fatal termination), met one evening at the above place, went to the bar, and asked for half-a-quartern each, with a little cold water. In course of time they drank four-and-twenty, when Shay said to the other, "Now we'll go." "O no!" replied he, "we'll have another, and then go." This did not satisfy the Hibernians, and they continued drinking on till three in the morning, when they both agreed to GO, so that under the idea of going they made a long stay, and this was the origin of drinking or calling for Goes; but another, determined to eke out the measure his own way, used to call for a quartern at a time, and these in the exercise of his humour he called *stays*.

TARRING AND FEATHERING.

This custom, which had grown into disuse until just prior to the old American war, when it was revived with great avidity to the cost of our custom-house officers on the other side of the Atlantic, takes its data or origin from the following:—Holinshed says, that in the reign of Richard Cœur-de-Lion, it was enacted, "If any man be taken with theft or pickery, and therein convicted, he shall have his head polled, and hot pitch poured on his pate, and upon that feathers of some pillow or cushion shaken aloft, that he may thereby be known as a thief, and at the next arrivals of the ships to any land, be put forth of the company to seek his adventures, without all hope of return to his fellows."

LAW OF SHIPWRECK.

By the Act of 3d Edward I., cap. 4, and 4th of the same king, cap. 2, it is enacted, that if a man, a dog, or a cat, escape alive

out of any ship, such ship shall not be deemed a wreck. On the 6th December, 1824, the ship Dart, of Sunderland, drifted into Portsmouth without a soul on board; a live cat, however, being found in the cabin, she escaped becoming a droit of the Admiralty, and was given in charge of the sheriff, to be delivered to the owners.

SPITAL SERMON.

This sermon, yearly preached on Easter Monday at Christ Church, Christ's Hospital, derives its name from the priory and hospital of our blessed lady, St. Mary Spital, situated on the east side of Bishopsgate Street, with fields in the rear, which now form the suburb called Spitalfields. This hospital, founded in 1197, had a large churchyard, with a pulpit cross, from whence it was an ancient custom on Easter Monday, Tuesday, and Wednesday, for sermons to be preached on the resurrection, before the Lord Mayor, Aldermen, Sheriffs, and others, who sat in a house of two stories for the purpose, the Bishop of London and the prelates being above them. In 1594, the pulpit was taken down, and a new one set up, and a large house for the governors and children of Christ's Hospital to sit in.* In April 1559, Queen Elizabeth came in great state from St. Mary Spital, attended by a thousand men in harness, with shirts of mail, and croslets, and morris-pikes, and ten great pieces carried through London unto the court, with drums, flutes, and trumpets sounding, and two morris-dancers, and two white bears in a cart.† The Spital sermons were, after the restoration, preached at St. Bride's, Fleet Street, but have been since removed to Christ Church, Newgate Street, where they are still preached every Easter Monday and Easter Tuesday, before the Lord Mayor and Aldermen.

LION SERMON.

A merchant of London,‡ about two centuries ago, went on a voyage to Africa; the ship was wrecked on the coast, and all perished save himself. Exhausted, and deeply impressed with his melancholy situation, he lay stretched on the shore, when to his surprise and fright he saw approaching him an immense lion! Petitioning the Almighty to spare his life, he vowed, in return for such a boon, to give on his arrival in England a part of his wealth to the poor of his parish; likewise, to perpetuate his miraculous escape (should it be permitted him), to leave a certain sum§ for the preaching of a sermon on the day on which it occurred. The tradition states, his prayer was heard, the lion looked on him and passed him; he shortly after had the gratifi-

* Stow. † Maitland.

‡ Sir John Gager, who was Lord Mayor of London in 1646.

§ 20*s.* to the Minister.—2*s.* 6*d* to the Clerk.—1*s.* to the Sexton.

cation to see a vessel approach; he was taken on board, arrived in London, and fulfilled his vow. At the parish church of St. Catherine Cree, in Leadenhall Street, what is called the Lion Sermon is preached on the day of the aforesaid miraculous escape.

"Mighty monarch of the forest
Noble Nature beats through thee;
All thy actions prove thee honest,
Courageous, merciful, brave, and free."

MAY-POLES.

The May-pole is up
Now give me a cup;
I'll drink to the garlands around it;
But first unto those
Whose hands did compose
The glory of flowers that crown'd it.
Herrick.

London in former times abounded with May-poles,—they were called shafts. Jeffrey Chaucer, writing of a vain boaster, hath these words, alluding to a shaft in Cornhill, near to the church of St. Andrew Undershaft.

"Right well aloft, and high you bear your head,
* * * * * * * * *
As you would bear the great shaft of Cornhill."*

This shaft, or May-pole, was kept in an alley in the vicinity, called Shaft Alley; and on the 1st of May was brought out, dressed with flowers and birds' eggs, and reared up near unto the church, amid the shoutings and rejoicings of the lookers-on.

At Gisor's Hall (Gerard's) also, was a long shaft, and which was supposed by the ignorant to be the staff of one Geraldus a giant, but which in fact was nothing more than a May-pole, that was wont to be yearly brought out on the 1st of May, and placed before the door.†

A processional engraving, by Vertue, among the prints of the Antiquarian Society, represents a May-pole at a door or two westward, beyond

"Where Catherine Street descends into the Strand."

Washington Irving says, "I shall never forget the delight I felt on first seeing a May-pole. It was on the banks of the Dee, close by the picturesque old bridge that stretches across the river from the quaint little city of Chester. I already had been carried back into former days by the antiquities of that venerable place; the examination of which is equal to turning over the pages of a black letter volume, or gazing on the pictures in

* Formerly Cornhill extended thus far. † Stow.

Froissart. The May-pole on the margin of that poetic stream completed the illusion. My fancy adorned it with wreaths of flowers, and peopled the green bank with all the dancing revelry of May-day.

"The mere sight of this May-pole gave a glow to my feelings, and spread a charm over the country for the rest of the day; and as I traversed a part of the fair plains of Cheshire, and the beautiful borders of Wales, and looked from among swelling hills down a long green valley, through which 'the Beva wound its wizard stream,' my imagination turned all into a perfect Arcadia. One can readily imagine what a gay scene it must have been in jolly old London, when the doors were decorated with flowering branches, when every hat was decked with hawthorn; and Robin Hood, Friar Tuck, Maid Marian, the Morris-dancers, and all the other fantastic masks and revellers, were performing their antics about the May-pole in every part of the city."

The May-pole is of Roman origin, and formed part of the games of Flora; but it is mere conjecture as to the period when it was first introduced into this country.

WHIPPING OF APPLE-TREES.

There are various customs still prevalent in honour of the goddess Pomona, whom it was said presided over fruit. Among others, is that of whipping the apple-trees, in order that they may produce a plentiful crop. This custom is still observed at Warkingham, in Surrey. Early in the spring the boys go round to several orchards in the parish, and having performed the ceremony, they carry a little bag to the house, when the good woman gives them some meal or oatmeal.

ETON MONTEM.

The triennial custom of the Eton scholars parading to Salt-hill, and distributing salt, originated in the early days of monkish superstition, when the friars used to sell their consecrated salt for medical purposes. The Montem was abolished in 1847, on the representation of the Master of the College to Her Majesty and the government, that its celebration was attended with certain inconveniences. Its abolition was, however, vigorously opposed by many influential persons who had been educated at Eton.

SWEARING BY BELL, BOOK, AND CANDLE.

This originated in the manner of the Pope's blessing the world yearly, from the balcony of St. Peter's at Rome. He holds a wax taper lighted, a cardinal reads a curse on all heretics, and no sooner is the last word uttered, than the bell tolls, and the Pope

changes the curse into a blessing, throwing down his taper among the people.

EASTER.

Easter-day is distinguished by its peculiar name through our Saxon ancestors, who at this season of the year held a great festival, in honour of the goddess *Eastor*, probably the *astarte* of the Eastern nations. Others think it is so called from the Saxon *Oster*, to rise, being the day of Christ's resurrection. The French call this festival *paques*, derived from the Greek *pascha*, and Hebrew *pesech*, i. e., passover, and whence we have the English *paschal*, as applied to the Lamb in the last supper.

The earliest possible day whereon Easter can happen is the 22nd of March. It fell on that day in 1818, and cannot happen on that day till the year 2285. The latest possible day whereon Easter can happen is the 25th of April.

"Going a mothering," is from the Roman Catholic custom of going to the mother church on Midlent Sunday, to make offerings at the high altar; and that custom of the Roman church is derived from the *hilaria*, or heathen festival, celebrated by the ancient Romans, in honour of the mother of the gods, on the ides of March. —The offerings at the altars were in their origin voluntary, and became church property. At length the parish priests compounded with the church at a certain sum, and these voluntary donations of the people have become the dues known by the name of Easter offerings.

TANSEY PUDDING ON EASTER DAY.

The eating of tansey pudding at Easter, and particularly on Easter Sunday, is derived from the Romish church. Tansey symbolized the bitter herbs used by the Jews at their paschal; but that the people might show a proper abhorrence of the Jews, they ate also from a gammon of bacon at Easter, as many still do in several country places at this season, without knowing from whence this practice is derived.

CHANTING IN CATHEDRALS.

The practice of Singing in Antiphony, *i. e.*, by change or course, now on one side and now on the other, which is still preserved in cathedrals, was the practice of the churches in the earliest ages of Christianity, and was no doubt derived from the usages of the Jewish ritual.* In the reign of Theodosius, towards the latter end of the fourth century, St. Ambrose, bishop of Milan,

* St. Ignatius, who was a disciple of St. John, is generally said to be the first who suggested to the Jewish Christians the method of singing psalms and hymns alternately; dividing the singers into two bands or choirs placed on opposite sides.

introduced into the churches at that place what is called the Ambrosian chant, in order to rectify the practice of ecclesiastical chanting, which was then falling into great confusion; and St. Augustine, when speaking of his first entrance into the church there after his conversion, says—"The voices flowed in at my ears, truth was distilled in my heart, and the affection of piety overflowed in sweet tears of joy." That splendidly sublime composition, the *Te Deum*, is generally attributed to St. Ambrose, though the Benedictine editors of his works do not describe it as his; whilst by Cave and Stillingfleet it is said to have been composed by him in conjunction with St. Augustine; and Usher ascribes it to Nicentius. The method of singing and chanting was, according to Eusebius, first established by St. Ambrose at Antioch, where he had long resided.

SALIQUE LAW IN FRANCE.

The Salique law, or the ancient and fundamental law of the kingdom of France, usually supposed to have been made by Pharamond, or at least by Clovis, in virtue whereof males are only to inherit. Du Haillan, after a critical examination, declares it to have been an expedient of Philip the Long, in 1316, for the exclusion of the daughter of Lewis Hutin from inheriting the crown.

Father Daniel, on the other hand, maintains, that it is quoted by authors more ancient than Philip the Long, and that Clovis is the real author of it. This law has not any particular regard to the crown of France: it only imports, in general, that in Salic land no part of the inheritance shall fall to any female, but the whole to the male sex. By Salic lands, or inheritances, were anciently denoted among us, all lands, by whatever tenure held, whether noble or base, from the succession whereto women were excluded by the Salic law; for they were by it admitted to inherit nothing but movables and purchases wherever there were any males.

COIN OF DORT.

Upon the coin of Dort, or Dordrecht, in Holland, is a cow, under which is sitting a milkmaid. The same representation is *in relievo* on the pyramid of an elegant fountain in that beautiful town. Its origin is from the following historical fact:—When the united provinces were struggling for their liberty, two beautiful daughters of a rich farmer, on their way to the town with milk, observed, not far from their path, several Spanish soldiers concealed behind some hedges. The patriotic maidens pretended not to have seen any thing, pursued their journey, and, as soon as they arrived in the city, insisted upon an admission to the burgomaster, who had not yet left his bed; they were admitted,

and related what they had discovered. He assembled the council; measures were immediately taken, the sluices were opened, and a number of the enemy lost their lives in the water. The magistrates, in a body, honoured the farmer with a visit, where they thanked his daughters for the act of patriotism which saved the town; they afterwards indemnified him fully for the loss he sustained from the inundation, and the most distinguished young citizens, vied with each other, who should be honoured with the hands of those virtuous Milkmaids.

ARMS OF THE COBBLERS OF FLANDERS.

The emperor Charles V., being curious to know the sentiments of his meanest subjects concerning himself and his administration, often went *incog.*, and mixed himself in such companies and conversations as he thought proper. One night, at Brussels, his boot requiring immediate mending, he was directed to a cobbler. Unluckily, it happened to be St. Crispin's Day, or holiday, and, instead of finding the cobbler inclined for work, he was in the height of his jollity among his acquaintances. The emperor acquainted him with what he wanted, and offered him a handsome gratuity. "What, friend?" says the fellow, "do you know no better than to ask one of our craft to work on St. Crispin? Was it Charles himself, I'd not do a stitch for him now; but if you'll come in and drink St. Crispin, do, and welcome: we are as merry as the emperor can be." The emperor accepted the offer: but while he was contemplating their rude pleasure, instead of joining in it, the jovial host thus accosts him. "What, I suppose you are some courtier politician or other, by that contemplative phiz; but be you who, or what you will, you are heartily welcome: drink about, here's Charles the Fifth's health." "Then you love Charles the Fifth?" replied the emperor. "Love him!" says the son of Crispin; "ay, ay, I love his long-noseship well enough; but I should love him much better, would he but tax us a little less; but what have we to do with politics? round with the glasses, and merry be our hearts." After a short stay, the emperor took his leave, and thanked the cobbler for his hospitable reception. "That," cried he, "you are welcome to; but I would not have dishonoured St. Crispin to-day, to have worked for the emperor." Charles, pleased with the good-nature and humour of the man, sent for him next morning to court. You must imagine his surprise to see and hear his late guest was his sovereign: he feared his joke upon his long nose must be punished with death. The emperor, however, thanked him for his hospitality, and, as a reward for it, bade him ask for what he most desired, and take the whole night to settle his surprise and his ambition. Next day he appeared, and requested that, for the future, the cobblers of Flanders might bear for their arms, *a boot*

with the emperor's crown upon it. That request was granted, and, as his ambition was so moderate, the emperor bade him make another. "If," says he, "I am to have my utmost wishes, command that, for the future, the Company of Cobblers shall take place of the Company of Shoemakers." It was, accordingly, so ordained; and, to this day, there is to be seen a chapel in Flanders adorned with *a boot and imperial crown* on it: and in all processions, the Company of Cobblers take precedence of the Company of Shoemakers.

SELKIRK ARMS.

A singular custom is observed at Selkirk, on the conferring of the freedom of that borough. Four or five bristles, such as are used by shoemakers, are attached to the seal of the burgesses' tickets. These the new-made burgess must dip in his wine, in token of respect for the "Soulters of Selkirk." This ceremony is on no account dispensed with. The ancient and received tradition affirms, that the Soulters of Selkirk distinguished themselves in the battle of Flodden, eighty in number, and, headed by the town-clerk, they joined their monarch on his entry into England. James, pleased with the appearance of this gallant troop, knighted the leader, William Brydom, upon the field of battle, from which few of the men of Selkirk were destined to return. They distinguished themselves in the conflict, and were almost all slain. The few survivors, on their return home, found by the side of Lady-Wood-Edge the corpse of a female, wife to one of their fellow comrades, with a child sucking at her breast. In memory of this last event, continues the tradition, the present arms of the burgh bear a female with a child in her arms, and seated on a sarcophagus, decorated with the Scottish lion.

LONDON ARMS.

The dagger which is quartered in the London arms, was granted by Richard II., in commemoration of Sir William Walworth, who, having felled Wat Tyler to the ground with his mace, dispatched him afterwards with his dagger. The original weapon may be seen in the hand of the statue of Sir William Walworth, in Fishmongers' Hall.

ABLUTIONS OF THE ROMANS ON THE FIRST OF APRIL.

The Romans on the first of April abstained from pleading causes, and the ladies, in particular, performed ablutions under myrtle trees, crowned themselves with its leaves, and offered sacrifices to Venus. This custom originated in a mythological story, that, as Venus was drying her wetted hair by a river side, she was perceived by Satyrs, whose gaze confused her:

> "But soon with myrtles she her beauties veil'd,
> From whence this annual custom was entail'd."—*Ovid.*

ORIGIN OF FAIRS.

A fair is a solemn or greater sort of market, granted to any town or city by privilege, for the more speedy and commodious providing of such things as the subject needeth. Both the English and the French word for fairs seem to come from *feriæ*, because it is incident to a fair, that persons shall be privileged from being arrested or molested in it from any other debt than that contracted in the fair, or at least was promised to be paid there.

Fairs were first occasioned by the resort of people to the Feast of Dedication; and therefore, in most places, the fairs by old custom were held on the same day with the wake or festival of the saint to whom the church was dedicated, and for the same reason kept it in the churchyard.

When bishops and abbots observed that crowds of people assembled to celebrate the festivities of their patron saints, they applied to the crown for charters to hold fairs at those times, for the accommodation of strangers, and with a view to increase their own revenues by the tolls which their charters authorized them to levy at these fairs. Hence the multitude of attendants increased, some of whom were actuated by religious, and others by commercial views.

Our ancestors were particularly anxious to make fairs useful to the public, and not, as many suppose, a public nuisance. Fairs are not to be kept longer than the time allowed, on pain of being seized into the king's hands. No merchant is to sell goods and merchandise in a fair after it is ended, under the penalty of forfeiting double the value of the goods so sold. One-fourth goes to the prosecutor, and the rest to the king: 5 Edw. III., cap. 13. The citizens of London could not carry their goods to any fair or market out of London before 3 Henry VII., cap. 9, but by that statute they can take their merchandise to any market or fair in England.

BARTHOLOMEW FAIR.

Stow says, that "to the priory of St. Bartholomew, king Henry II. granted the privilege of a faire, to bee kept yeerly at Bartholomewtide for three daies, to wit, the eve, the day, and the next morrow, to which the clothiers of England and drapers of London repaired, and had their boothes and standings within the churchyard of this priory, closed in with walls and gates, locked every night, and watched for safety of men's goods and wares; a court of piepoudres was daily during the faire holden, for debts and contracts. But," continues Stow, "notwithstanding all proclamations of the prince, and also the act of parliament, in place of boothes within this churchyard (only letten out in the faire time, and closed up all the yeere after), bee many large

houses builded, and the north wall towards Long Lane taken downe, a number of tenements are there erected, for such as will give great rents." "The forrainers," he adds, "were licenced for three daies, the freemen so long as they would, which was sixe or seven daies."*

This was the origin of Bartholomew Fair, over which the charter of Henry II. gave the mayor and aldermen criminal jurisdiction during its continuance. This Fair can now hardly be said to exist, as it consists of only a few toy stalls and fruit barrows.

LADY HOLLANDS' MOB.

This multitude, composed of the most degraded characters of the metropolis, was accustomed to knock at the doors, and ring the bells, with loud shouting and vociferation; and they often committed gross outrages on persons and property. The year 1822 was the last year in which they appeared in any alarming force, and then the inmates of the houses they assailed, or before which they paraded, were aroused and kept in terror by their violence. In Skinner Street, especially, they rioted undisturbed until between three and four in the morning: at one period that morning, their number was not less than 5,000, but it varied as parties went off, or came in, to and from the assault of other places.

It has been supposed that this mob first arose, and has been continued, in celebration of a verdict obtained by a Mr. Holland, which freed the fair from toll; but this is erroneous. It may be traced as far back as the Commonwealth, when the ruling powers, in an attempt to suppress the fair, were defeated by the Holland Interest. They first assemble in Cloth Fair, at the Hand and Shears.

HORN FAIR.

At the pleasant village of Charlton, on the north side of Blackheath, about eight miles from London, a fair is held annually on St. Luke's day. It is called Horn Fair, from the custom of carrying *Horns* at it formerly, and the frequenters still wearing them! Upon taking the air down the river (from London), on the left hand lies Ratcliffe, a considerable suburb. On the opposite shore is fixed a long pole, with *Ram's Horns* upon it, the intention of which was vulgarly said to be a reflection upon wilful and contented cuckolds.† An old newspaper states, that it was formerly a custom for a procession to go from some of the inns in Bishopsgate Street, in which were a king, a queen, a miller, a counsellor, &c., and a great number of others, with horns in their hats, to

* Bartholomew Fair was limited in 1750 to three days, besides the proclamation day.

† Hentzner.

Charlton, where they went round the church three times. This was accompanied by so many indecencies on Blackheath, such as the whipping of females with furze, &c., that it gave rise to the proverb, "All is fair at Horn fair."* Others say, the horn-bearing at this fair, may be conjectured to have originated from the symbol accompanying the figure of St. Luke; as he is represented in the act of writing, with an ox or cow by his side, whose horns are conspicuous.

PECKHAM FAIR.

Peckham is said to be only a continuation of Camberwell, and not a district fair; yet there is a tradition, that king John, hunting there, killed a stag, and was so well pleased with his sport, that he granted the inhabitants a charter for a fair. It may be inferred from the "right merrie" humour of this monarch at the close of his sport, that it was somewhat in different style to that of Henry V.; for he, "in his beginning, thought it meere scofferie to pursue anie fallow deere with houndes or greihounds, but supposed himselfe always to have done a sufficient act when he had tired them by his own travell on foot."—*Hollinshed.*

MAY FAIR.

The locality adjacent to the west end of Piccadilly, derives its name from a celebrated *fair* as early as the reign of Charles II. held here, which commenced on the first of *May*, and from whence it was called *May Fair.*

Mr. Carter, the antiquary, says, in a communication to his valued friend, the venerable Sylvanus Urban, and which is dated March 6th, 1816:—"Fifty years have passed away since this place of amusement was at its highest attraction: the spot where the fair was held still retains the name of May Fair, and exists in much the same state as at the above period: for instance, Shepherd's Market, and houses surrounding it, on the north and east sides, with White Horse Street, Shepherd's Court, Sun Court, Market Court. Westwards, an open space extending to Tyburn (now Park Lane), since built upon, in Chapel Street, Shepherd's Street, Market Street, Hertford Street, &c.; southwards, the noted Ducking Pond, house, and gardens, since built upon, in a large riding-school, Carrington Street (the noted Kitty Fisher lived in this street)," &c. He then proceeds to enumerate the amusements of the fair, such as dramatic performances, duck-hunting, fire-eating, sausage-eating, prize-fighting and cudgeling, ass-races, bull-baiting, grinning for a hat, running for a shift, and various other amusements, which the Londoners in those days amused themselves with. This Fair was finally abolished in the reign of George III., when George, sixth Earl of Coventry, then a

* Brand.

resident in Piccadilly, disturbed with the riots and uproar of the place, procured its abolition.

STOURBRIDGE FAIR.

Fuller relates, Stourbridge Fair is so called from Stour, a little rivulet (on both sides whereof it is kept) on the east of Cambridge, whereof this original is reported. A clothier of Kendal, a town characterised to be *lanificii gloriâ et industriâ præcellens*, casually wetting his cloth in water in his passage to London, exposed it there to sale on cheap terms, as the worse for wetting; and yet, it seems, saved by the bargain. Next year he returned again, with some other of his townsmen, proffering drier and dearer cloth to be sold; so that within a few years hither came a confluence of buyers, sellers, and lookers-on, which are the three principles of a fair.

In memoriâ thereof, Kendal men challenge some privilege in that place, annually choosing one of the town to be chief, before whom an antic sword was carried, with some mirthful solemnities, disused of late, since these sad times, which put men's minds into more serious employment. This was about 1417.

ASTLEY'S PRIZE WHERRY.

Formerly, Philip Astley, the celebrated proprietor of the theatre called after him, was accustomed to give fire-works on our late venerable monarch's birthday, from barges moored in the centre of the Thames, off Stangate, when the performances of the theatre were over. An accident, however, happening on one occasion, and many lives being lost, they were discontinued, and a Prize Wherry given away every anniversary, till a year or so after Mr. Astley's death, when the old custom was discontinued.

DOGGETT'S COAT AND BADGE.

The first of August has long been famed for the rowing match for "Doggett's Coat and Badge;" so called from Thomas Doggett, the actor, who died in 1721. He left a sum of money, vested in the Fishmongers' Company, for the annual purchase of a waterman's coat and silver badge, to be rowed for on the first of August by young watermen who had finished their apprenticeship, betwixt Old Swan Stairs, London Bridge, and the Old Swan at Chelsea. Such is the origin of this annual custom.

RIDING THE BLACK LAD.

A singular custom prevails at Ashton-under-Lyne, on Easter Monday. Every year, on that day, the rude figure of a man,

made of an old suit of clothes stuffed with rags, hay, &c., is carried on a horse through all the streets. The people who attend it call at every public-house, for the purpose of begging liquor for its thirsty attendants, who are always numerous. During its progress, the figure is shot at from all parts. When the journey is finished, it is tied to the market cross, and the shooting is continued till it is set on fire, and falls to the ground.

This custom, it is said, originated with one of the Ashetons, who possessed a considerable landed property in this part of Lancashire. He was Vice-Chancellor to Henry VI., who exercised great severity on his own lands, and established the *gool* or *guld* riding. He is said to have made his appearance on Easter Monday, clad in black armour, and on horseback, followed by a numerous train, for the purpose of claiming the penalties arising from the neglect of farmers clearing their corn of "the carr gulds."* The tenants looked upon this visit with horror, and tradition has still perpetuated the prayer that was offered for a deliverance from his power:—

> "Sweet Jesu, for thy mercy's sake,
> And for thy bitter passion;
> Save us from the axe of the Tower,
> And from Sir Ralph of Asheton."

It is alleged, that on one of his visits on Easter Monday, he was shot as he was riding down the principal street, and that the tenants took no trouble to find out the murderer, but entered into a subscription, the interest of which was to make an effigy to his memory. At the present day, however, the origin is never thought of, and the money is derived from publicans, whose interests it is to keep up the custom.

RIDING STANG.

This is a custom peculiar to the north of England; its origin, however, is uncertain. The Stang is a Cowl-staff; the *Cowl* is a water vessel, borne by two persons on the Cowl-*staff*, which is a stout pole whereon the vessel hangs. "Where's the *Cowl-staff?*" cries Ford's wife, when she purposes to get Falstaff into a large buck-basket, with two handles; the Cowl-staff, or *Stang*, is produced, and being passed through the handles, the fat knight is borne off by two of Ford's men. A writer in the Gentleman's Magazine, 1791, says, that "in Westmoreland and Cumberland, on the first of January, multitudes assemble early in the morning with baskets and Stangs, and whoever does not join them, whether inhabitant or stranger, is immediately mounted across the Stang, and carried, shoulder height, to the next public-house, where sixpence liberates the prisoner."

* Corn Marygold.

Riding the Stang is adopted in Yorkshire among the lower orders, on the discovery of any frailty on the side of either man or wife. A stang is then procured, on which "a good-natured friend" mounts, and is borne through the streets in the dusk of the evening, on the shoulders of two men, preceded by a man carrying a lantern. At every fifty yards or so, they make a halt, when the exalted personage roars out somewhat similar to the following:—

> "Good neighbours attend, while I you harangue,
> 'Tis neither for your sake, nor my sake,
> That I ride the Stang.
> But it is for the wife of Oliver Gray
> That I ride the Stang."

This oration being concluded, the mob hurrahs, and after repeating it in different places, proceed to the residence of the frail one, where they conclude with hootings and jeerings, and then disperse.

ROAST PIG!

Elia maintains, that of all the delicacies in the whole eatable world, Roast Pig is the most delicious and delicate. "I speak," he says, "not of your grown porkers, things between pig and pork, those hobydehoys, but a young and tender suckling under a moon old, guiltless as yet of the stye, with his voice as not yet broken, but something between a childish treble and a grumble, the mild forerunner, or prœludium of a grunt."

Elia quotes from a Chinese MS., that roast pig, like a great many other important discoveries, was purely accidental, as follows, viz.,—"The swineherd, Hoti, having gone out into the woods one morning, as his manner was, to collect mast for his hogs, left his cottage in the care of his eldest son, Bo-bo, a great lubberly boy, who, being fond of playing with fire, as younkers of his age commonly are, let some sparks escape into a bundle of straw, which, kindling quickly, spread the conflagration over every part of their poor mansion, till it was reduced to ashes. Together with the cottage (a sorry antediluvian make-shift of a building, you may think it), what was of much more importance, a fine litter of new-farrowed pigs, no less than nine in number, perished. China pigs have been esteemed a luxury all over the East, from the remotest period that we read of. Bo-bo was in the utmost consternation, as you may think, not so much for the sake of the tenement, which his father and he could easily build up again with a few dry branches, and the labour of an hour or two, at any time, as for the loss of the pigs. While he was thinking what he should say to his father, and wringing his hands over the smoking remnants of one of those untimely sufferers, an odour assailed his nostrils, unlike any scent which he had before experienced. What could it proceed from? not from the burnt cottage)

he had smelt that smell before: indeed, this was by no means the first accident of the kind which had occurred through the negligence of this unlucky young firebrand. Much less did it resemble that of any known herb, weed, or flower. A premonitory moistening at the same time overflowed his nether lip. He knew not what to think. He next stooped down to feel the pig, if there were any signs of life in it. He burnt his fingers, and to cool them, he applied them, in his booby fashion, to his mouth. Some of the crumbs of the scorched skin had come away with his fingers, and for the first time in his life (in the world's life indeed, for before him no man had known it), he tasted—*crackling!* Again he felt and fumbled at the pig. It did not burn him so much now, still he licked his fingers from a sort of habit. The truth, at length, broke into his slow understanding, that it was the pig that smelled so, and the pig that tasted so delicious; and, surrendering himself up to the newborn pleasure, he fell to tearing up whole handfuls of the scorched skin with the flesh next it, and was cramming it down his throat in his beastly fashion, when his sire entered, amid the smoky rafters, armed with a retributory cudgel, and finding how affairs stood, began to rain blows upon the young rogue's shoulders, as thick as hailstones, which Bo-bo heeded not, any more than if they had been flies. The tickling pleasure which he experienced in his lower regions, had rendered him quite callous to any inconveniences he might feel in those remote quarters. His father might lay on, but he could not beat him from his pig. Bo-bo, in the afternoon, regardless of his father's wrath, and with his scent wonderfully sharpened since morning, soon raked out another pig, and fairly rending it asunder, thrust the lesser half by main force into the fists of Ho-ti; still shouting out, 'Eat, eat, eat the burnt pig, father: only taste; O Lord!' with suchlike barbarous ejaculations, cramming all the while as if he would choke. The narrative relates, that Ho-ti trembled every joint while he grasped the abominable thing, wavering whether he should not put his son to death for an unnatural young monster, when the crackling scorched his fingers, as it had done his son's, and applying the same remedy to them, he in his turn tasted some of its flavour, which, make what sour mouths he would for a pretence, proved not altogether displeasing to him. In conclusion (for the manuscript here is a little tedious), both father and son fairly sat down to the mess, and never left off till they had dispatched all that had remained of the litter. Bo-bo was strictly enjoined not to let the secret escape, for the neighbours would certainly have stoned them for a couple of abominable wretches, who could think upon improving the good meat which God had sent them. Nevertheless, strange stories got about. It was observed, Ho-ti's cottage was burnt down now, more frequently than ever. Nothing but fires from this time forward. Some would break out in broad day, others

in the night-time. As often as the sow farrowed, so sure was the house of Ho-ti to be in a blaze; and Ho-ti himself, which was the more remarkable, instead of chastising his son, seemed to grow more indulgent to him than ever. At length they were watched, the terrible mystery discovered, and father and son summoned to take their trial at Pekin, then an inconsiderable assize-town.

"Evidence was given, the obnoxious food itself produced in court, and verdict about to be pronounced, when the foreman of the jury begged that some of the burnt pig, of which the culprits stood accused, might be handed into the jury box. He handled it, and they all handled it, and burning their fingers, as Bo-bo and his father had done before them, and nature prompting to each of them the said remedy, against the face of all the facts, and the clearest charge which judge had ever given—to the surprise of the whole court, townsfolk, strangers, reporters, and all present; without leaving the box, or any manner of consultation whatever, they brought in a simultaneous verdict of *Not Guilty*.

"The judge, who was a shrewd fellow, winked at the manifest iniquity of the decision; and when the court was dismissed, went privily, and bought up all the pigs that could be had for love or money. In a few days his lordship's town-house was observed to be on fire. The thing took wing, and now there was to be seen fires in every direction. Fuel and pigs grew enormously dear all over the district. The insurance offices, one and all, shut up shop. People built slighter and slighter every day, until it was feared that the very science of architecture would in no long time be lost to the world. Thus this custom of firing houses continued, till in process of time, says the manuscript, a sage arose, like our Locke, who made a discovery, that the flesh of swine, or indeed of any other animal, might be cooked (burnt, as they called it), without the necessity of consuming a whole house to dress it. They commenced with a gridiron; then came the string and the spit. By such slow degrees, continues the manuscript, do the most useful, and seemingly the most obvious arts, make their way among mankind!"

COUNSELLORS' FEES.

Counsellors' fees were not known till the reign of our Edward III. The counsellors up to that period were considered as holding honorary situations. It is true, they had a certain stipend from the crown, but it was "no cure, no pay," as regarded their client.

Up to the reign alluded to, the king generally presided (especially Edward I., who was called our English Justinian) in the King's Bench;* hence the honour of pleading before the sovereign was considered in a measure equivalent to a golden fee. It was at the latter end of this monarch's reign, that giving fees

* See origin of term Banco Regis.

was first practised. The custom, however, had prevailed long before in other countries. The translator of the Hedaya (a commentary on the Mussulman laws), in his preliminary discourse, mentions, among the most celebrated lawyers of India (native), one Aboo Yoosaf, who flourished about A.D. 750. He not only acquired a high degree of fame by his legal knowledge, but also amassed a very considerable fortune in the space of a few years. He is reported to have been a person of great acuteness, ready wit, and prompt in expedients; of which a remarkable instance is recorded in the Negaristan, whereby he obtained, in one night, fees to the amount of 50,000 gold denars, at a round computation, £20,000! What would some of our celebrated lawyers say to this? Their paltry fees of two or three hundred guineas, would have been mere drops in the bucket of Aboo Yoosaf.

DE COURCY PRIVILEGE.

The privilege which this family enjoy, of standing before the king covered, was granted, it is said, by king John, in 1203; in consequence of one of that family having vanquished a foreign knight, who had challenged every court in Europe, and up to that period had carried off every laurel.

COURTING ON SATURDAY NIGHTS.

Even in cities, amid the more busy haunts of men, on a Saturday evening we toast "Sweethearts and Wives," and this arose out of the country courtings on the night of the same day. It was an ancient practice to cease from all servile labour at three o'clock on Saturday afternoon, and to attend evening prayers preparatory for the ensuing Sabbath. This vigil offered a convenient opportunity for courting, which custom continued after religious observances had ceased.

WILLS.

Roman Wills were sealed by seals applied after they had pierced the deeds, and had passed the linen envelope three times through the holes, a method established in the time of Nero against forgers, and adopted in Germany and Gaul, where it remained till the middle age. Outside the will, were written the names of those who had affixed their seals. Upon the first page, or left hand tablet, were written the names of the principal heirs; upon the second, or right hand tablet, the names of the legatees. To this Horace alludes. The Greek wills were signed and sealed in the presence of the magistrate. Cicero shews how easy of detection were the Roman testamentary tablets. Anglo-Saxon wills were written on three copies, each to match, like a tally, and after being read over in the presence of various

persons, were severally consigned to separate custodies, and this custom continued to the 15th and 16th centuries; for then Lord Maurice Berkeley, before he went abroad, left three several wills in the custody of three several friends, lest any one should be lost. Du Cange mentions wills written on wood or bark; the latter in 699. Church chests were the depositaries of wills. From the Norman Conquest, they had been generally written in Latin; but in the reign of Edward the Third, English was used. Wills were made so far back as the reign of Henry I. (says another writer), in 1100; there was no law, however, to make them binding. Wills to devise lands, were first established *by law* in the reign of Henry VIII., and universally so, as to all real and movable property, at the Restoration.

The first will of a Sovereign of England on record, is that of Richard II., in 1399. There is little doubt but wills originated with the Egyptians, although not used in Europe till ages after.

MOURNING.

Mourning, among the ancients, was expressed by very different signs, as by tearing their clothes, wearing sackcloth, laying aside crowns, and other ensigns of honour; thus Plutarch, in his life of Cato, relates, that from the time of his leaving the city with Pompey, he neither shaved his head, nor, as usual, wore the crown or garland. A public grief was sometimes testified by a general fast. Among the Romans, a year of mourning was ordained by law, for women who had lost their husbands. In public mourning, the shops of Rome were shut up; the senators laid aside their laticlavian robes, the consuls sat in a lower seat than usual, and the women put aside all their ornaments.

The colours of the dress, or habit, worn to signify grief, are different in different countries. In Europe, the ordinary colour for mourning is *black;* in China it is white, a colour that was the mourning of the ancient Spartan and Roman ladies; in Turkey it is blue, or violet; in Egypt, yellow; in Ethiopia, brown; and kings and cardinals mourn in purple.

Every nation and country gave a reason for their wearing the particular colour of their mourning: *black,* which is the privation of light, is supposed to denote the privation of life; white is an emblem of purity; yellow is to represent, that death is the end of all human hopes, because this is the colour of leaves when they fall, and flowers when they fade; brown denotes the earth, to which the dead return; blue is an emblem of the happiness which it is hoped the deceased enjoys; and purple, or violet, is supposed to express a mixture of sorrow and hope.

The custom of mourning for the dead in shrieks and howlings, is of great antiquity, and prevails almost universally among the followers of Mahomet.

INTERMENTS AND CHURCHYARDS.

Agreeably to the Old Roman Law of the Twelve Tables, the places of inhumation of the ancients were universally excluded from the precincts of their cities. In England, churchyards for burial are not of earlier date than the year 750, and the moderns would have done well if they had followed the custom of the ancients, in burying not within the city, but without its walls.

Clemens is of opinion, that the tombs of the Athenians (see article Mausoleum) were the origin of all their temples. He says, the first place of worship in the Acropolis of Athens, was the Sepulchre of Cecrops; upon which spot the Parthenon was afterwards erected.

The ceremonies of sepulture vary with most nations, and have undergone various changes even in this country. Spelman says, "much more joyous was the ceremony of sepulture among the Anglo-Saxons than that of marriage. The house in which the body lay till its burial, was a perpetual scene of feasting, singing, dancing, and every species of riot. This was very expensive to the family of the deceased; and in the north it was carried so far, that the corpse was forcibly kept unburied by the visiting friends, until they were certain that they had consumed all the wealth that the deceased had left behind him, in games and festivity. In vain did the Church exert itself against such enormities. The custom had prevailed during the times of Paganism, and was much too pleasant to be abandoned by the half Christians of the early centuries."

Were every place of sepulture like unto the celebrated one of Pere la Chaise (see article under this head), at Paris, how much more consistent and conformable they would be with the mild spirit of Christianity; instead of the disgusting receptacles which disgrace every large town in England, and which will shortly be placed under the entire control of parliament.

HEARSES.

Du Cange says: hearses erected in the church were anciently common, and the term signified a candlestick, furnished with different lights, and erected at the head of the cenotaph. We are told also, that about the time of Edward III. began the use of hearses, composed entirely of wax lights, called *castra doloris* (keeps of grief). Hearses over the grave for a continuance, and with lights, occur long before and after. As to movable hearses, they were of different forms, and not of so early an origin. The term, as applied to the vehicle containing the body, was first used in the reign of William and Mary. So late as the reign of Charles II., at the burial of a peer, the body was borne on men's shoulders to the grave.

BILLS OF MORTALITY.

Bills of mortality took rise (says Pennant) in 1592; in which year began a great pestilence, which continued till the 18th of December, 1595. During this period they were kept, in order to ascertain the number of persons who died; but when the plague ceased, the bills were discontinued. They were resumed again in 1603. At the original institution there were only 109 parishes; others were gradually added, and by the year 1681, the number was 132. Since that time 14 more have been added, so that the whole amounts to 146, viz.:—

97 Within the walls.
16 Without the walls.
23 Out Parishes in Middlesex and Surrey.
10 In the City and Liberties of Westminster.

DIVORCES.

"'Twas Parisian aspect which upset old Troy,
And founded Doctors' Commons; I have conn'd
The History of *Divorces*, which, though chequer'd,
Calls Ilion's the first damages on record."—*Byron.*

The Jewish Law of Divorce is founded on the directions given in the 24th chapter of Deuteronomy. In Greece, in ancient times, the practice of divorce seems to have been varied in different States. Our Saviour's declaration to the Pharisee, in the 19th chapter of St. Matthew, became the foundation of the law on this subject in Christian countries, and divorces were consequently allowed in one particular case only. In England, divorce on the ground of adultery can only be obtained by Act of Parliament.

JUDGES' BOUQUETS.

The practice of judges having a nosegay placed before them, is not, as is generally imagined, a mere preservation against the close air of a crowded court, but is the relic of a primitive and ancient custom of the judge holding the *bough*, or sceptre of justice, in his hand; it was formerly called a *bouquet*, or little bough, whence the French took their word *bouquet* for a nosegay.

ERA, MONTHS, WEEKS, DAYS, &c.

SUMMER.

The word *Summer* is derived from *Sun*, or rather from its prevalence at the season of the year so named. It was originally *Sun-ner*, or *Sun-mer;* the latter syllable, as in many other instances, being introduced for the sake of harmony.

WINTER.

The word *Winter* is derived from the *Wind*, i. e., the time of year when the wind is most prevalent or boisterous; the *t* having taken place of the *d;* and the *er* being merely added to harmonize the word.

MONTH.

This term, as applied to the twelve divisions of the year, is derived from our Saxon ancestors, who called it *Monat* or *Monath.* It is so called from its being the period of the moon's revolution round the earth.

WEEK.

A period of seven days, of uncertain origin, but which has been used from time immemorial in eastern countries. By some writers, the use of weeks is supposed to be a remnant of the tradition of the creation; while others refer its origin to the seven planets known in ancient time.

JANUARY.

This is the first, and generally the coldest, month in the year, says Hone, in his "Every Day Book." It derives its name from *Janus*, a deity represented by the Romans with two faces, because he was acquainted with past and future events.

FEBRUARY.

This month hath Pisces, or the fishes, for its zodiacal sign. Numa, who was chosen by the Roman people to succeed Romulus as their king, and became their legislator, placed it the second in the year, as it remains with us, and dedicated it to Neptune, the lord of waters. Its name is from *Februa* or *Feralia*, sacrifices offered to the gods at this season.

MARCH.

March is the third month of the year; with the ancients it was the first. According to Mr. Leigh Hunt, from Ovid, the Romans named it Mars, the god of war, because he was the father of their first prince. As to the deity's nature, March has certainly nothing in common with it; for though it affects to be very rough, it is one of the best-natured months in the year, drying up the superabundant mixture of winter with its fierce winds, and thus restoring us our paths through the fields, and piping before the flowers like a Bacchanal.

APRIL.

This is the fourth month of the year. Its Latin name is *Aprilis*, from *Aperio*, to open or set forth. The Saxons called it *Oster* ,or

Eastermonath, in which month the feast of the Saxon goddess *Eastre, Easter*, or *Eoster*, is said to have been celebrated. April, with us, is sometimes represented as a girl clothed in green, with a garland of myrtle and hawthorn buds; holding in one hand primroses and violets, and in the other the zodiacal sign Taurus, or the bull, into which constellation the sun enters during this month.

MAY.

The fifth month of the year, but the third of the Roman. The name is supposed by some to be derived from *Maia*, the month of Mercury, to whom the Romans offered sacrifices on the first day of the month. Others ascribe its name to its having been dedicated by Romulus to the *Majores*, or Roman senators. Verstegan affirms of the Anglo-Saxons, that "the pleasant month of May, they termed by the name of *Trimilki*, because they then milked their kine three times in the day."

JUNE.

Mr. Leigh Hunt observes, in his "Months," that the name of June, and indeed that of May, gave rise to various etymologies; but the most probable one derives it from *Juno*, in honour of whom a festival was celebrated at the beginning of the month.

Our Saxon ancestors called it *Weydmonat*, because their beasts then did *weyd* in the meadows. Verstegan says, the Teutonick *weyd* signifies "*wade*, which we understand of going through watrie places, such as meadows are wont to be." This month consisted originally of twenty-six days, to which Romulus is said to have added four. Numa afterwards deprived it of one day, which, however, was again restored by Julius Cæsar, and it has ever since remained unaltered.

JULY.

This is the seventh month of the year. According to ancient reckoning it was the fifth, and called *Quintilis* until Mark Antony denominated it July, in compliment to Caius Cæsar, the Roman dictator, whose name was Julius, who improved the calendar, and was born in this month.

July was called by the Saxons *henmonath*, which probably expressed the meaning of the German word *hain*, signifying wood, or trees; and hence *henmonath* might mean *foliage* month. They likewise called it *heymonath*, or *haymonth;* "because," says Verstegan, "therein they usually mowed and made their hay harvest;" and they also denominated it *Lida-aftera*, meaning the second Lida, or second month after the sun's descent.* The dog-days are supposed to commence on the third of this month.

* Dr. F. Sayers.

AUGUST.

August is the eighth month of the year. It was called *Sextilis* by the Romans, from its being the sixth month in their calendar, until the senate complimented the emperor Augustus, by naming it after him, and through them it is by us denominated August. Our Saxon ancestors, according to Verstegan, called it *Arn-monat*, (more rightly *barn-monath*) intending thereby the then filling of their barns with corn.

SEPTEMBER.

This, which is the ninth month of the year, was anciently the seventh, as its name imports, which is a compound of *Septem*, seven, and *imber*, a shower of rain, from the rainy season usually commencing at this period of the year.

Our Saxon ancestors called this month *Gerst-monat*, "for that barley which that moneth commonly yeelded was antiently called *gerst*, the name of barley being given to it by reason of the drinke therewith made, called *beere*, and from *beerlegh* it came to be *berlegh*, and from *berleg* to *barley*."*

OCTOBER.

This, which is the tenth month of the year, was called by our Saxon ancestors *Wyn* monat, *wyn* signifying wine; "and albeit, they had not anciently wines made in Germany, yet in this season had they them from divers countries adjoining.† The derivation of the word October, is by some supposed to have originally been from Octavius Cæsar; but this is very doubtful.

NOVEMBER.

This, which is the eleventh month of the year, was called by our Saxon ancestors *Wint-monat*, to wit, Wind-moneth, whereby we may see, that our ancestors were in this season of the yeare made acquainted with blustering Boreas; and it was the antient custome for shipmen then to shroud themselves at home, and to give over seafaring (notwithstanding the littleness of their then used voyages), nor till blustering March had bidden them well to fare.‡ They likewise called it *Blot-monath*. In the Saxon, *blot* means *blood;* and in this month they killed great abundance of cattle for winter-store, or, according to some, for purposes of sacrifice to their deities.§ The derivation of November is seemingly lost.

DECEMBER.

By our ancestors, December had his due appellation given him in the name of *Winter-monat*, to wit, *Winter-moneth;* but after

* Verstegan. † Ibid. ‡ Ibid. § Dr. F. Sayers.

the Saxons received Christianity, they then, of devotion to the birth-time of Christ, termed it by the name of *heligh-monat*, that is to say, *holy-monath*.* They also called it *mid-winter-monath*, and *guilerra*, which means the former or first *guil*. The feast of *Thor*, which was celebrated at the winter solstice, was *guil*, from *iol* or *ol*, which signified *ale*, and is now corrupted into *yule*. This festival appears to have been continued throughout part of January.† The term December seems to have been given to this month at the period of the alteration of the calendar by the Romans, and is derived from the *decemviri*.

FRENCH REVOLUTIONARY CALENDAR.

In September, 1793, the French nation resolved that the republic should form a new era, and that a calendar should be adopted, on what are termed philosophical principles; that the common era should be abolished in all civil affairs; and that the new era should date from the foundation of the republic, 22nd September, 1792. The months and festivals were as follow:—

Autumn.	Vindémaire	(Vintage Month)	Sept. 22, to Oct. 21.
	Brumaire	(Foggy Month)	Oct. 22, „ Nov. 20.
	Frimaire	(Sleety Month)	Nov. 21, „ Dec. 20.
Winter.	Nivose	(Snowy Month)	Dec. 21, „ Jan. 19.
	Pluviose	(Rainy Month)	Jan. 20, „ Feb. 18.
	Ventose	(Windy Month)	Feb. 19, „ Mar. 20.
Spring.	Germinal	(Budding Month)	Mar. 21, „ April 19.
	Floréal	(Flowery Month)	April 20, „ May 19.
	Prairial	(Pasture Month)	May 20, „ June 18.
Summer.	Messidor	(Harvest Month)	June 19, „ July 18.
	Fervidor, or Thermidor	(Hot Month)	July 19, Aug. 17.
	Fructidor	(Fruit Month)	Aug. 18, „ Sept. 16.

To complete the 365 days of the Common Year, five Jours Complémentaires, which were considered festivals, were added.

Primidi, dedicated to Virtue,		September	17.
Duodi	Genius	„	18.
Tridi	Labour	„	19.
Quartidi	Opinion	„	20.
Quintidi	Rewards	„	21.‡

The late George Ellis ridiculed this newfangled method of registering time, by the following ludicrous, but happy translation:—

Autumn..... Wheezy, sneezy, freezy;
Winter..... Slippy, drippy, nippy;
Spring..... Showery, flowery, bowery;
Summer..... Hoppy, croppy, poppy.

* Verstegan. † Dr. F. Sayers. ‡ Sir Harris Nicolas.

DAYS OF THE WEEK.

"Name the day."

The division of time has been very ably and satisfactorily accounted for by several able writers, but they either totally neglect the derivation of their terms, or treat them in a slovenly manner. The days of the week have been particularly neglected; for, although some obscurity may envelope the origin of their cognomens, yet surely some light may be thrown on the matter.

Sunday, the first day of the week, is said to derive its name from the Saxons, who consecrated it to the Sun in heathen times. It was not set apart as a day of cessation from labour before the reign of Constantine. By a decree of that Emperor (A.D. 321), public business and military exercises were suspended. The council of Laodicea (A.D. 360) forbade labour in general terms, and the laws of Theodosius (A.D. 420) sanctioned this interdiction by civil penalties.

Monday, the second day of the week, is so called and means literally the day of the moon.

Tuesday, the third day of the week, was named after Tuisco, the Saxon god of war, whence the astronomical symbol is the same as for the planet Mars.

Wednesday, the fourth day of the week, is named after Woden, a Saxon Deity, whose functions corresponded to those of Mercury in the Greek and Roman mythology; hence it was Wodensday, now corrupted into Wednesday.

Thursday, the fifth day of the week, is derived from another Saxon god, Thor; whom they supposed to preside over the elements, thunder, lightning, &c., and who corresponded to the Jupiter of the ancients, to whom this day was also consecrated, and from Thorsday came our denomination of Thursday.

Friday, the sixth day of the week, derives its name from Freya, or Friga, a Saxon goddess; this is termed the "unlucky day."

Saturday, the seventh day of the week, and the Jewish sabbath, derives its name from the god Saturn, to whom it was dedicated by the Romans.

MAY DAY.

Our usages on this day retain the character of their ancient origin. The Romans commenced the festival of Flora on the 28th of April, and continued it through several days in May. Ovid records the mythological attributes and dedication of the season to that goddess:—

> "Fair Flora! now attend thy sportful feast,
> Of which some days I with design have past;—
> A part in April and a part in May
> Thou claim'st, and both command my tuneful lay;

And as the confines of two months are thine,
To sing of both the double task be mine.
Circus and stage are open now and free—
Goddess! again thy feast my theme must be.
Since new opinions oft delusive are,
Do thou, O Flora, who thou art declare;
Why should thy poet on conjectures dwell?
Thy name and attributes thou best can tell.
Thus I:—to which she ready answer made,
And rosy sweets attended what she said;
Though, now corrupted, Flora be my name,
From the Greek Chloris that corruption came:—
In fields where happy mortals whilome stray'd,
Chloris my name, I was a rural maid;
To praise herself a modest nymph will shun,
But yet a god was by my beauty won."

Flora then relates, that Zephyr became enamoured of her as Boreas had been, that "by just marriage to his bed" she was united to Zephyr, who assigned her the dominion over Spring, and that she strews the earth with flowers and presides over gardens. She further says, as the deity of flowers,—

"I also rule the plains.
When the crops flourish in the golden field;
The harvest will undoubted plenty yield;
If purple clusters flourish on the vine,
The presses will abound with racy wine;
The *flowering* olive makes a beauteous year,
And how can *bloomless* trees ripe apples bear?
The *flower* destroy'd, of vetches, beans, and peas,
You must expect but small or no increase;
The gift of honey's mine, the painful bees,
That gather sweets from *flowers* or *blooming* trees,
To scented shrubs and violets I invite,
In which I know they take the most delight;
A *flower* an emblem of young years is seen,
With all its leaves around it fresh and green;
So youth appears, when health the body sways,
And gladness in the mind luxuriant plays."

From these allegorical ascriptions the Roman people worshipped Flora, and celebrated her festivals by ceremonies and rejoicings, and offerings of spring flowers, and the branches of trees in bloom. The earliest notice of the celebration of May day may be traced to the Druids, who on May eve were accustomed to light large fires on eminences in gratitude and joy for the return of Spring. At a later period this day seems to have been observed by all classes. Chaucer in his Court of Love says, that on this day "forth goeth all the Court, most and least, to fetch the flowers fresh, and branch and bloom," and it is well known that Henry VIII. and Katherine, and all their Court, partook in the diversion. The May-pole, which is still visible in many English villages, and Jack in the Green, are still relics of this custom.

MICHAELMAS DAY, &c.

The festival of St. Michael and all Angels has been celebrated with great solemnity by the Christian church ever since the fifth age, and was certainly kept sacred in Apulia as early as 493.

The dedication of the great church of Mount Gorgano, in Italy, to St. Michael, gave rise to the celebration of this feast in the West. It obtained the common name of Michaelmas; and the dedication of numerous churches at Rome, and other parts of Italy, subsequently took place on this day, a practice followed in other countries.

The churches dedicated to St. Michael are usually to be found on elevated spots, in allusion to this Saint's having been the highest of the heavenly host. St. Michael's Mount, in Cornwall, and that in Normandy, are confirmations of this remark.

Michaelmas-day is one of the regular quarter-days for settling rents; bnt it is no longer remarkable for the hospitality which once attended this anniversary. At Martinmas, the old quarter-day, the landlords used formerly to entertain their tenants with geese, then only kept by opulent persons. But these birds being esteemed in perfection early in the autumn, most families now have a goose dressed on St. Michael's day; for

> "At Michaelmas, by custom right divine,
> Geese are ordain'd to bleed at Michael's shrine."

Very many inquiries have been made by antiquaries into the origin of "eating goose" on this festival, none of which, however, prove satisfactory, and, in our opinion, it had no particular meaning, except that stubble geese are now in perfection. People like to do things that are pleasant on holydays; and feasts, both among Polytheists and Christians, make up a great part of the miscellaneous customs attached to their calling. Geese are eaten likewise at Martinmas; and in Denmark, and other countries where they are later in being ready for the table, this is usually the time when they are in vogue. As matter, however, of antiquarian information, we shall cite the various explanations of this custom from different authors. It has been ascribed to the accidental circumstance of Queen Elizabeth's* being at dinner on a goose at the time she heard of the defeat of the Spanish armada, and that in consequence she ate of goose every year on that anniversary. In *Gascoigne's Flowers* we find,—

> "And when the tenauntes come to paie their quarter's rent,
> They bring some fowle at Midsummer, a dish of fish in Lent;
> At Christmas a capon, at Michaelmas a goose;
> And somewhat else at Newyere's tide, for feare their lease flie loose."

A writer in *The World*, No. 10, probably Lord Orford, remarking on the effects of the alteration of the style, says, "When the

* See Origin of Goose on Michaelmas Day.

reformation of the Calendar was in agitation, to the great disgust of many worthy persons, who urged how great the harmony was in the old establishment between the holidays and their attributes, and what confusion would follow if Michaelmas Day, for instance, was not to be celebrated when stubble geese are in their highest perfection; it was replied that such a propriety was mere imaginary, and would be lost of itself, even without any alteration of the Calendar by authority; for if in it the errors were suffered to go on, they would, in a certain number of years, produce such a variation, that we should be mourning for good King Charles on a false thirtieth of January, at a time of year when our ancestors used to be tumbling over head and heels in Greenwich Park, in honour of Whitsuntide; and at length be choosing king and queen for Twelfth Night, when we ought to be admiring the London 'Prentice at Bartholomew Fair."

It is a popular saying, that "if you eat goose on Michaelmas Day, you will never want money all the year round." In the *British Apollo* the proverb is thus discussed:—

"Supposing now Apollo's sons,
Just rose from picking of goose bones,
This on you pops, pray tell me whence
The custom'd proverb did commence,
That who eats goose on Michael's Day,
Sha'n't money lack his debts to pay?
This notion, framed in days of yore,
Is grounded on a prudent score;
For, doubtless, 'twas at first design'd
To make the people Seasons mind;
That so they might apply their care
To all those things which needful were,
And, by a good industrious hand,
Know when and how t'improve their land."

ALL SAINTS' DAY.

This day is thus denominated in the Calendar, because it celebrates the commemoration of those worthies whom, on account of their number, particular days could not be appropriated to their individual honour.

ST. MARTIN'S LITTLE SUMMER.

In *Time's Telescope* for 1825, we are told that the few fine days which sometimes occur about the beginning of November, have been denominated "St. Martin's Little Summer:" to this Shakspeare alludes in the First Part of King Henry IV. (Act I. Scene 2nd), where Prince Henry says to Falstaff, "Farewell, thou latter spring! farewell, *allhallewn* summer!"—and in the First Part of King Henry VI. (Act I. Scene 2nd), Joan la Pucelle says,—

"Assign'd I am to be the English scourge,
This night assuredly the siege I'll raise;
Except *St. Martin's Summer*, halcyon days,
Since I have enter'd thus into these wars."

ALL SOULS.

A Romish festival, set apart to offer up prayers for souls in Purgatory.

ST. JOHN THE EVANGELIST'S DAY.

Consecrated wine was anciently sold by the priests on the 27th of December, the festival of St. John the Evangelist, to prevent the effects of poison, storms, &c.; because St. John had been forced to drink poison.

LADY DAY.

The festival of the Annunciation is commonly called in England, Lady Day, an abridgment of the old term *Our Lady's Day*, or the day of *our blessed Lady*.

MAUNDY THURSDAY.

The term *Maundy*, as applied to the Thursday before Easter, has occasioned some trouble to antiquaries. One writer conceives Maundy to be corrupted from the Mandate of Christ to his disciples, to break bread in remembrance of him: or, from his other mandate, after he had washed their feet, to love one another.*

With better reason it is conceived to be derived from the Saxon word *Mand*, which afterwards became Maund, a name for basket, and subsequently for any gift or offering contained in the basket. Thus then Maundy Thursday, the day preceding Good Friday, on which the sovereign distributes alms to a certain number of poor persons at Whitehall, is so named from the *Maunds* in which the gifts were contained.† According to Ducange, it derives its origin from St. Augustine.

CANDLEMAS DAY.

A Church festival held on the 2nd of February, to commemorate the purification of the Virgin Mary. The name probably arose from the number of lighted candles used in the processions of the day; or perhaps from a custom of consecrating candles on that day for the rest of the year. This practice was abolished in England in the second year of the reign of Edward VI.

It is to be noted, that from Candlemass the use of tapers at vespers and litanies, which prevailed throughout the winter, ceased until the ensuing All-Hallow-Mass; and hence the origin of an old English proverb in "Ray's Collection"—

> "On Candlemass day
> Throw candle and candlestick away."

* Dunton's British Apollo.

† Archdeacon Nares' "Glossary," where the various authorities are set forth at large.

TWELFTH DAY.

There is a difference of opinion as to the origin of Twelfth Day. Brand says, "That though its customs vary in different countries, yet they concur in the same end, that is, to do honour to the Eastern Magi." He afterwards observes, "That the practices of choosing King on twelfth day, is similar to a custom that existed among the ancient Greeks and Romans, who, on the festival days of Saturn, about that season of the year, drew lots for kingdoms, and like kings exercised their temporary authority." The Epiphany is called Twelfth Day, because it falls on the twelfth day after Christmas day. Epiphany signifies Manifestation, and is applied to this day because it is the day whereon Christ was manifested to the Gentiles.

QUARTER DAY.

If he who runs may read, surely, he who does either, wants not to know that Quarter day is the termination of a quarter of a year, and needs no further derivation than what it carries with it: but, however simple this may be, yet the origin or data from whence it was made the Rent-day, or day for paying and collecting rents, may not be so generally known. It was not till the fifteenth century, in the reign of Henry VII., that rents were paid or collected quarterly; prior to that period, they were paid by the week, month, or year. His Highness, who was very fond of money, and who perhaps left more ready money behind him than any British monarch either before or since, stipulated with his own immediate tenants that they should pay their rents quarterly; this system, however, did not become the law of the land until the Revolution in 1688; from which period, of course, it became usual throughout the land.

PLOUGH MONDAY.

The first Monday after Twelfth Day is so called, because the husbandman then resumes the plough for the first time after Christmas. On this day, and for some days afterwards, in the northern counties, particularly Yorkshire, there is a procession of rustic youths dragging a plough, who, as they officiate for oxen, are called *plough-stots:* they are dressed with their shirts outside of their jackets, with sashes of ribbons fastened on their shirts, and on their hats. Besides the plough-draggers, there is a band of six in the same dress, furnished with swords, who perform the sword-dance, while one or more musicians play on the flute or violin.

The sword-dance, probably introduced by the Danes, displays considerable ingenuity, not without gracefulness. The dancers

arrange themselves in a ring, with their swords elevated, and their motions and evolutions are at first slow and simple, but become gradually more rapid and complicated: towards the close, each one catches the point of his neighbour's sword, and various movements take place in consequence; one of which consists in joining or plaiting the swords into the form of an elegant hexagon or rose, in the centre of the ring, which rose is so firmly made, that one of them holds it up above their heads without undoing it. The dance closes with taking it to pieces, each man laying hold of his own sword. During the dance, two or three of the company, called *Toms* or *Clowns*, dressed up as harlequins, in most fantastic modes, having their faces painted or masked, are making antic gestures to amuse the spectators; while another set, called *Madgies* or *Madgy Pegs*, clumsily dressed in women's clothes, and also masked or painted, go from door to door, rattling old canisters, in which they receive money—when they are well paid they raise a huzza; when they get nothing, they shout out "hunger and starvation." When the party do not exceed forty, they seldom encumber themselves with a plough. Egton Bridge has long been the principal rendezvous for sword-dancers in the vicinity of Whitby.

INNOCENTS' DAY.

It was a popular superstition, which, in the remote parts of the island, is not yet extinct, that no undertaking could prosper which was begun on that day of the week on which Childer-mass or Innocents' day last fell. The custom is thus alluded to, in the old play, by some attributed to Shakspeare, of "Sir John Oldcastle."

> "Friday, quotha, a dismal day!
> Childermass this year was Friday."

Children were flogged by our ancestors not only for punishment, but to fix things in their memory. Accordingly, the children were whipped in their beds on the morning of Innocents' Day, by their parents, "in order that the memorie of Herod's murder of the Innocents mighte stick the closer." There were also processions of children on that day.

LAMMAS DAY.

The first of August is by some supposed to have received this appellation from the following circumstance: During the superstitious days of Popery, the priests at this time of the year began to say masses for the sheep and lambs, that they might be preserved in the time of the cold season, being recently deprived of their woolly covering by the hands of the shearer. Hence it obtained the name of Lamb mass Day, and for the sake of a smooth

pronunciation, contracted as it now appears. Dr. Johnson supposes this term to be a corruption of Lattermath, which signifies a second mowing of grass.

ST. STEPHEN'S DAY.

It was an ancient custom to gallop horses on St. Stephen's day, December 26, until they perspired, and then bleed them, to prevent their having any disorders during the ensuing year. This practice is supposed to have been introduced by the Danes. Blessings were also implored upon pastures.

ST. THOMAS' DAY.

This day, the 21st day of December, is denominated the shortest day. At the village of Thornton, near Sherborne, an ancient custom exists among the tenants, of depositing 5*s.* in a hole, in a certain tombstone in the churchyard, which prevents the lord of the manor from taking tithe of hay during the year. This must invariably be done on St. Thomas' day, before twelve o'clock, or the privilege is lost.

EMBER WEEK.

EMBER.—The Latin name, *Quatuor Tempora*, the *Four Times*, has remained in modern languages. In Spanish and Portuguese the term is *Temporas*. The German converts them into *Quatember*, and thence, by the easy corruption of dropping the first syllable, a corruption which also takes place in some German dialects, we get the English *Ember*. Thus, there is no occasion to seek after an etymology in embers; or, with Nelson, to extravagate still further to the noun *ymbren*, a recurrence, as if all holy seasons did not equally recur. In Welsh, Ember week is *Wythnos y cydgorian*, the Week of the Processions. Ember Weeks are those in which the Ember days fall. They were appointed for imploring the blessings of the Almighty on the fruits of the earth, and upon the ordinations performed in the Church at these Seasons. The Ember days are the Wednesday, Friday, and Saturday after the first Sunday in Lent, after Whitsunday, after the 14th of September, and after the 13th of December.

DOG DAYS.

In an ancient calendar preserved by Bede, the beginning of the dog-days was placed on the 14th of July. In one prefixed to the Common Prayer, printed in the time of queen Elizabeth, they are said to begin on the 6th of July, and to end on the 5th of September; and this was continued from that time till the

Restoration, when that book was revised, and the dog-days omitted. From that time to the correction of the British calendar, our almanacs had the beginning of the dog-days on the 19th of July, and the end on the 20th of August; but since that correction, the times of the beginning and end have been altered, and the former was placed at the 30th of July, and the latter at the 7th of September. The dog-days have been commonly reckoned for about forty days, viz., twenty days before, and twenty days after the heliacal rising; and almanac-makers have usually set down the dog-days in their almanacs to the changing time of the star's rising; and thus they had at length fallen considerably after the hottest season of the year; till of late, a very proper alteration has been introduced into the almanacs, and they have been made to commence with the 3rd of July, and to terminate with the 11th of August. The propriety of this alteration will be evident, if we consider that the ancients meant to express by the dog-days, the hottest time of the year, which is commonly during the month of July, about which month the dog-star rose heliacally in the time of the most ancient astronomers, whose observations have been transmitted to us.

Ancient authors tell us that on the day the canicula, or dog-star, first rises in the morning, the sea boils, wine turns sour, dogs begin to grow mad, the bile increases and irritates, and all animals grow languid; and that the diseases ordinarily occasioned in men by it, are burning fevers, dysenteries, and frenzies. The Romans sacrificed a brown dog every year to Canicula, at its rising, to appease its rage. The Egyptians carefully watched the rising of this star, and judging by it of the swelling of the Nile, called the star the sentinel and watch of the year. Hence, according to their mode of hieroglyphic writing, they represented it under the figure of a dog (that faithful animal having been, even in these times, distinguished for his peculiar qualities of watching over the affairs of man), or of a man with a dog's head, and worshipped him under the name of *Anubis*, whose figure was hung up in all their temples, to give notice of the approach of the inundation of the Nile.

GULE OF AUGUST.

The first day of August is so called. According to Gebelin, as the month of August was the first in the Egyptian year, it was called *Gule*, which being latinized makes *Gula*, a word in that language signifying *throat*. "Our legendaries," says Brand, "surprised at seeing this word at the head of the month of August, converted it to their own purpose." They made out of it the feast of the daughter of the tribune Quirinus, who they pretend was cured of a disorder in the throat (gula), by kissing

the chain of St. Peter on the day of its festival. Forcing the Gule of the Egyptians into the throat of the tribune's daughter, they instituted a festival to Gule upon the festival day of St. Peter ad Vincula.

CRISPIN'S DAY.

St. Crispin was a shoemaker, and consequently was chosen by the craft as their Patron Saint. The Rev. Alban Butler, in his "Lives of the Saints," says, "St. Crispin, and St. Crispinian, two glorious martyrs, came from Rome to preach at Soissons, in France, towards the middle of the third century, and, in imitation of St. Paul, worked with their hands in the night, *making shoes*, though they were said to be nobly born, and brothers."

This day, in 1415, is famed in the annals of England, as the one on which the memorable battle of Agincourt was fought.

LOW SUNDAY.

The Sunday after Easter-day is called Low Sunday, because it is Easter-day repeated, with the church service somewhat abridged or *lowered* in the ceremony, from the pomp of the festival the Sunday before. Other writers have supposed that it was called Low Sunday because it is the lowest or latest day for satisfying of the Easter obligation, viz., the worthily receiving the blessed Sacrament.

INVENTION OF THE CROSS.

Mr. Audley says, the word Invention sometimes signifies the finding a thing that was hidden; thence the name of this festival, which celebrates the alleged finding of the Cross of Christ by St. Helena, who is said to have found three crosses on Mount Calvary, but the true one could not be distinguished, till a sick woman being placed on each, was healed by one, which was therefore pronounced the True Cross. Mr. Audley quotes, that the custody of the cross was committed to the bishop of Jerusalem. Every Easter Sunday it was exposed to view, and pilgrims from all countries were indulged with little pieces of it enchased in gold or gems. What was most astonishing, the sacred wood was never lessened, although it was perpetually diminished, for it possessed a secret power of vegetation! Ribadeneira says, "the Cross being a piece of wood without sense or feeling, yet it seemeth to have in it a living and everlasting virtue; for although severed, parted, and divided, it still remains whole and entire for all that come to reverence and adore it."

ROGATION SUNDAY.

The fifth Sunday after Easter is called Rogation Sunday. The term Rogation signifies supplication, from the Latin *rogare*, to beseech.

Rogation Sunday obtained its name from the succeeding Monday, Tuesday, and Wednesday, which are called Rogation Days, and were ordained by Mamertus, archbishop of Vienne, in Dauphine; about the year 469, he caused the Litanies, or Supplications, to be said upon them, for the deliverance from earthquakes, fires, wild beasts, and other public calamities, which are alleged to have happened in this city; hence the whole week is called Rogation Week, to denote the continual praying.*

RESTORATION DAY.

This day (May 29th) is so called from its being the anniversary of the day whereon king Charles II. entered London, in 1660, and re-established royalty, which had been suspended from the death of his father. It is usual with the vulgar people to wear oak-leaves in their hats on this day, and dress their horses' heads with them. This is in commemoration of the shelter afforded to Charles by an Oak, while making his escape from England, after his defeat at Worcester, by Cromwell, on the 3rd of September, 1651. This day is appointed in the liturgy of the English Church as an anniversary festival in commemoration of the restoration of the monarchical form of government in these realms.

BLACK BARTHOLOMEW.

Mr. Audley says, there is a shocking propriety in the epithet given to this day (August 24th) for the horrid massacres of Protestants, which commenced in the reign of Charles IX. In Paris only, ten thousand were butchered in a fortnight, and ninety thousand in the provinces, making together one hundred thousand. This at least is the calculation of Perefixe, tutor to Louis XIV., and archbishop of Paris: others reduce the number much lower.

SICILIAN VESPERS.

This is another of those bloody massacres which so much disgrace history. It occurred on the 30th of March, 1282, when the Sicilians rose on the French, and destroyed in cold blood eight thousand of them. The signal was the sounding of the vesper, or evening prayer bell; and from whence came the term of the Sicilian Vespers.

PALM SUNDAY.

So called in commemoration of boughs, or branches of Palm Trees, being carried in procession before Christ when he rode into Jerusalem.

* Butler.

TRANSLATION OF SAINTS.

Of the origin of the translation of Saints, a great deal has been written; it is, however, generally supposed to take its data from the following:—In the year 359, the emperor Constantius, out of a presumed, and perhaps not inconsistent, respect, caused the remains of St. Andrew and St. Luke to be removed from their ancient place of interment, to the Temple of the Twelve Apostles, at Constantinople; and from that example, the practice of searching for the bodies of saints and martyrs increased so rapidly, that in the year 386, we find almost the whole of the devotees engaged in that pursuit. Relics, of course, speedily became of considerable value; and as they were all alleged to possess peculiar virtues, no expense or labour were spared to provide such treasures for every public religious foundation.

Ameruth Peyral, in his manuscript *Chronicle of the Popes*, says, that England is remarkable for its number of saints, whose bodies it has preserved from corruption. He observes, there is no soil so adapted to preserve corpses from corruption, as the soil of this country. Upon this ground, it is supposed, popish writers might imagine relics more plentiful than otherwise.

CARLING SUNDAY.

Carling Sunday is so called by the lower orders in the north of England, because it is their custom to eat immense quantities of small peas, called *carlings*, fried in butter and pepper and salt, on the second Sunday before Easter. This is said, by an old author, to take its rise from the disciples plucking the ears of corn, and rubbing them in their hands.

SHROVE OR PANCAKE TUESDAY.

Pancake Day is another name for Shrove Tuesday, from the custom of eating pancakes on this day, still generally observed. A writer in the *Gentleman's Magazine*, 1790, says, that *Shrive* is an old Saxon word, of which Shrove is a corruption, and signifies Confession. Hence Shrove Tuesday means Confession Tuesday, on which day all the people in every parish through the kingdom were obliged to confess their sins, one by one, to their own parish priests, in their own parish churches; and that this might be done the more regularly, the great bell in every parish was rung at ten o'clock, or perhaps sooner, that it might be heard by all. Since the Reformation the custom of ringing the great bell in our ancient parish churches, at least in some of them, still remains, and obtains in and about London the name of Pancake-Bell: the usage of dining on pancakes or fritters, and

suchlike provision, still continues. In Pasquin's *Palinodia*, 1634, 4to, it is merrily observed, that on this day every stomach,

> " ——————— till it can hold no more,
> Is fritter-filled, as well as heart can wish;
> And every man and maide doe take their turne
> And tosse their pancakes up for feare they burne;
> And all the kitchen doth with laughter sound,
> To see the pancakes fall upon the ground."

ASH WEDNESDAY.

The name of Ash Wednesday proceeded from a custom in the ancient Church, when, on the first day of Lent, the penitents presented themselves before the Bishop clothed with sackcloth, and in the presence of the clergy, who were to be judges of the sincerity of their repentance. After the seven penitential psalms and prayers had been repeated, the penitents were conducted to the church-doors, the clergy following after, and repeating the curse upon Adam, " In the sweat of thy brows shalt thou eat thy bread." The English Church, in her service for this day, laments the disuse of this discipline, and has supplied the want of it by the office called *Commination*.

AGRICULTURE, HORTICULTURE, VEGETABLES, FRUITS, PLANTS, FLOWERS, BEVERAGES, &c.

AGRICULTURE, AN ACCOUNT OF ITS PROGRESS.

The Romans were great agriculturists, and it is well known they took many of their great generals from the plough. The Egyptians ascribe the invention of agriculture to Osiris; the Greeks to Ceres and her son Triptolemus; and the Italians to Saturn, or Janus. But the Jews, with more reason, ascribe this honour to Noah, who, immediately after the flood, set about tilling the ground and planting vineyards. Agriculture has been the delight of the greatest men. We are told, that Cyrus the younger planted and cultivated his garden, in a great measure, with his own hands. Holinshed says, when Cæsar invaded Britain, agriculture was unknown in the inner parts; the inhabitants fed upon milk and flesh, and were clothed with skins. Julius Cæsar (says his history) was of opinion, that agriculture was first introduced into Britain by some of those colonies from Gaul, which had settled in the southern part about 100 years before the invasion. It appears they were not unacquainted with the use of manures, particularly Marle. Pliny tells us,

that it was peculiar to the people of Gaul and of Britain; that its effects continued eighty years; and that no man was known to *marle* his fields twice. The establishment of the Romans in Britain produced great improvements in agriculture, insomuch that prodigious quantities of corn were annually exported from the island; but when the Roman power began to decline, this, like all other arts, declined also; and was almost totally destroyed by the departure of that people. Towards the 14th century agriculture revived, and received very great improvements; and in the 15th it seems to have been cultivated as a science, being no less an honourable than a profitable art. The science of agriculture has received great improvements during the last 30 years, not only from the formation of Agricultural Societies and their Annual Exhibitions, but also from an improved method of husbandry, and the introduction of new and highly productive manures, of which Guano is the chief, which is now imported in large quantities from Peru. Guano does not appear to have been discovered till the end of the 16th century. The first mention that is made of it is in a work published at Seville in 1590.

NATIVE FRUITS OF ENGLAND.

It is a curious fact, and but very little known, that the only native fruits of England are, the Blackberry or Bramble, the parent of Raspberry, which is itself found wild in many parts of Scotland and Wales; the strawberry; the crab, the parent of the present immense variety of apples, all of which are of foreign origin, and mostly produced by grafting on crab stocks; the sloe, the parent of the several kinds of plums; the pear is found wild in Britain, and is in its native state a thorny tree; all the varieties of pears, like apples, are of foreign origin. They are raised from seeds, which are afterwards used as stocks. —The cloud-berry, a native of the mountains of Scotland, North of England, and Wales; it is allied to the Bramble or Raspberry. —The Gooseberry is found wild in many parts of Britain. It has several varieties, which have been produced by seed. It is cultivated with greater success in Lancashire than in any other county in England.—Currants are found wild in the North of England and Scotland, but the fruit is small.

PLOUGHING.

Ploughing itself is certainly a singular instance of great skill, acquired by a body of men who scarcely receive the credit due to that skill. A good ploughman will set up a pole a quarter of a mile distant or more, and keeping this mark, almost invisible, steadily in his view, will, on land perfectly smooth, trace up to that goal, until his horses knock it down as they pass on each

side, a furrow so true that no eye can detect any divergence from absolute straightness. If one saw for the first time, a field of short green clover converted in a few hours into a surface of clean brown soil in regular ribs, it would be regarded as a triumph of art. This is important, because in speculative writing the plough is sometimes depreciated and the spade is extolled, though this very operation of preparing our wheat land could scarcely be executed at all by spade, since it is necessary that the existing sward should be perfectly buried.

RIBSTON PIPPIN.

The late Sir Harry Goodricke brought this apple from Italy, and as it was first grown in this country, at his residence, Ribstone Hall, in the county of York, where the original tree was still growing a few years since, it received the appellation of Ribston, or Ribstone Pippin.

CURRANTS.

Currants, or Corinthian Grapes, so called because they came from Corinth. They were first brought into England in 1534, from the Isle of Zant, belonging to Venice; the musk rose, and several sorts of plums, came from Italy the same year; they were brought and planted by Lord Cromwell. The English name of Currant is evidently derived from the small Corinthian grape sold under that name by grocers. The English currant is, however, a different plant, and bears no resemblance to the vine which produces the former.

CHERRIES.

Faulkner says that this fruit was introduced into Britain about the year 53. The Anglo-Saxons are said to have lost it, and Richard Harris, fruiterer to king Henry VIII., to have re-imported it; but good native cherries have been found in Norfolk, and they were known in the thirteenth century.

It appears they were commonly sold in the streets of London, in the time of Lydgate, who mentions them in his poem, called "Lickpenny:"

> "Hot pescode own began to cry,
> Strawberys rype, and *Cheryes* in the ryse."

The "Guardian" of July 2, 1713, mentions, that cherries were sold *upon sticks* above 100 years ago.

FILBERTS.

The nut, called Filbert, derives its name from Philipert, king of France, who was exceedingly fond of them.

VARIOUS FRUITS, &c., IN ENGLAND.

In the reign of Elizabeth, Edmund Grindall, afterwards archbishop of Canterbury, transplanted here the Tamarisk. Oranges were brought here by one of the Carew family. To Sir Walter Raleigh we are indebted for that useful root, the Potatoe. Sir Anthony Ashley first planted Cabbages in this country.* The Fig-trees planted by Cardinal Pole, in the reign of Henry VIII., are still standing in Lambeth. Sir Richard Weston first brought Clover-grass into England in 1645. The Mulberry-tree is a native of Persia, and is said to have been introduced in 1576. The Almond was introduced in 1570, and came from the east. The Chestnut is a native of the South of Europe. The Walnut is a native of Persia, but the time of its introduction is unknown. The Apricot came from America, about 1562. The Plum is a native of Asia, and was imported into Europe by the Crusaders; and the Damascene takes its name from the city of Damascus. The Alpine Strawberry was first cultivated in the king's garden, in 1760. The Peach is a native of Persia. The Nectarine was first introduced about 1562. The Quince, called Cydonia, from Cydon, was cultivated in this country in Gerrard's time. The red Queen-apple was so called in compliment to queen Elizabeth. The cultivation of the Pear is of great antiquity, for Pliny mentions twenty different kinds. Most of our apples came originally from France.

Miller mentions eighty-four species of Pear, whose names are all enumerated in his Gardener's Dictionary, a work of great celebrity, and may be said to have laid the foundation of all the horticultural taste and knowledge in England. To the afflictions and exiles of Charles we are indebted for many of our best vegetables, which were introduced by his followers from the Continent: thus, by the industry of man, are the gifts of the earth transplanted from clime to clime.

> "See how the rising fruits the gardens crown,
> Imbibe the Sun, and make his light their own."
>
> *Blackmore.*

RAISINS.

Raisins are made from grapes, by cutting the stalk of the bunch half through when the grapes are nearly ripe, and leaving them suspended on the vine till their watery part is evaporated; and as the *rays* of the sun are necessary to effect this, they are called Raisins of the Sun. They are also prepared by gathering the fruit when fully ripe, and dipping it in the ley made of the ashes

* In the early part of the reign of Henry VIII., there did not grow in England, cabbage, carrot, turnip, or any edible root; and even queen Katherine herself could not command a salad, till the king brought over a gardener from the Netherlands!

of burnt tendrils; after which it is exposed to the heat of the sun, or to that of an oven, till dry; the former are reckoned the finest, and are imported in boxes and jars, and the inferior in mats.

GRAPES.

Grapes were first brought to England in the year 1552, and planted at Black-hall, in Suffolk. They were cultivated in Flanders, 1276. The most extraordinary grape-vine in this country is that at Hampton Court, which came from Hamburgh. It is above 110 feet long; at three feet from the ground the stem is nearly thirty inches in circumference. It is of the black Hamburgh grape, and the quantity it bears in some seasons exceeds 2500 bunches.

ORNAMENTAL GARDENING IN ENGLAND.

The plantation and management of gardens, which form so useful and important an appendage to the dwellings of all classes, especially to the nobility and gentry, where adequate space can be allowed for their proper adjustment and cultivation, appears to have been first an object of attention early in the sixteenth century, during the reign of Henry VIII., whose taste led him to encourage horticulture. But it was not till the seventeenth century that it received its chief impulse under the fostering hand of Charles I., when flowers and curious plants were generally cultivated under the auspices of Parkinson, who first filled the office of herbalist to that monarch; and Tradescant, a Dutchman, who was his gardener, and established a botanic garden at Lambeth in 1629. The botanic garden at Oxford, the first public institution of the kind, was founded in 1632 by Jacob Bobart, a German, and from that time both botany and horticulture have been in a flourishing state. The Botanic Gardens at Kew and Cambridge followed in the middle of the eighteenth century; and the Horticultural Society of London was founded at the beginning of the present century.

The style and arrangement of the ground in its several departments, especially as regards the flower or pleasure garden, was not fixed on a permanent basis till about the reign of William and Mary, and was introduced by the Earl of Albemarle, who was a Dutchman, and has thence been called the Dutch style; a good specimen of it may be seen at Hampton Court, a favourite residence of king William. This style of yew hedges and formal avenues was long the prevailing fashion. The culture of the yew has ever been promoted in England from the time of the conquest; and few old churchyards are to be found that cannot boast their yew-trees.*

* At Bedfont, on the road to Windsor, in the churchyard, are two yews cut in topiary (clipped) work, among which are figures exhibiting the date of 1704. The tops of the trees are formed into the shape of peacocks.—Lysons' *Environs*, Vol. v. p. 10.

CROCUS.

This flower derives its name from Crocus, a young man who, as Heathen mythology informs us, pined away into a flower, which has since bore his name. This flower, as affording saffron, is mentioned in Scripture in Solomon's Song, iv. 14, which was much esteemed as a medicine and as an aromatic, and entered largely into the cookery of our forefathers.

NARCISSUS.

This flower derives its name from the following mythological circumstance. Narcissus, son of Cephisus and Liriope, was so handsome that all the nymphs fell in love with him; but he slighted them all. Echo, among the rest, could not influence him to regard her; returning, however, one day from the chase, he looked into a fountain, and was so enamoured of his own beauty, that he languished away, and was metamorphosed into a flower, which from that time bore his name.

ACANTHA.

Acantha, a young and beautiful nymph, who, for having given a favourable reception to Apollo, was changed into a plant of the same name.

THE COWSLIP.

"Cowslip, of all beloved, of all admired;
Thee let me sing, the homely shepherd's pride;
Fit emblem of the maid I love, a form
Gladdening the sight of man; a sweet perfume,
Sending its balmy fragrance to the soul.
Daughter of Spring, and Messenger of May,
Which shall I first declare, which most extol,
Thy sovereign beauties, or thy sovereign use?"

The Cowslip derives its name from a very old and fanciful, but now exploded idea—that this flower was generated from the saliva of the *cow's* lip; to corroborate which, it has been stated, that it is only found in pastures where milch cows have grazed. It is, however, known as the *Yellow-bell*, and is classed with the blue and hare bell, and has made its appearance where the cow was never known to have been. Genial weather at the commencement of the year, dresses the meadows and pastures with this favourite of Flora.

THE DAISY.

Passing the eye from the hedgerow to the earth, it lights on the "wee-tipp'd" emblem of modesty—the *daisy*, sung by poets

of every clime where it blows, and so sweetly by our own Montgomery, who has designated it the Companion of the Sun.

"But this small flower, to nature dear,
While Moon and Stars their courses run,
Wreath the whole circle of the year,
Companion of the Sun."

That modest little flower, the daisy, derives its name from *day's eye*, arising from the circumstance of unfolding its simple beauties at the "peep o' day," and earlier than any other of Flora's tribe. —*Flora's Guide.*

THE VIOLET.

"There is a flower
So sweetly fair,
In truelove's bower
It blossoms there;
Its smile of gladness
And azure ray,
Bids gloomy sadness
Haste far away.

"At early morning
How sweet to rove,
Where 'tis adorning
The shady grove!
There chastely blooming,
It whispers, "be
Thou unassuming,
O man, like me!"
J. E. Stablschmidt.

Violet, violin, violoncello, are all derived from *viol*, signifying *sweet*, applicable to either sound or smell: the latter syllables being merely to distinguish, or harmonize.

TULIPS.

"So beauty fades, so fleets its showy life,
As droops the *tulip*, clad in all its pride
Of rich array."

This beautiful but short-lived flower, was first introduced into this country by Lord Arlington, in the reign of Charles II. The tulip opens with the rising, and shuts with the setting sun. The bulb is termed by Linnæus the hybernacle, or winter lodge of the young plant, and closes the infant in its folds, which

"In some lone cave, secure pavilion, lies,
And waits the courtship of serener skies."—*Darwin.*

Tulip-fancying has been carried to great excess. It is related that a connoisseur in the fancy, hearing of a person having in his possession a *black* tulip, instantly ordered his carriage, and, proceeding to the possessor's residence, expressed a desire to see this *rara avis*, which was instantly shown him; upon which he immediately offered 100 guineas for the same! This was refused: two hundred was offered, but refused also; whereupon three hundred was bid, and the bargain struck. The virtuosi, on getting the tulip in his possession, immediately cut it in piecemeal before the astonished grower of it, exclaiming at the same time, "Now, I am the only possessor of a black tulip in the whole country!"

It turned out that he had one in his own garden, but as he could not endure another to possess a similar freak of nature, he took this means to insure it.

WEEPING WILLOWS.

The first Weeping Willow supposed to have been planted in England, was by Pope, which for a long time was known as *Pope's Weeping Willow*. Martyn says, "The famous and admired weeping willow, planted by Pope, which has lately been felled to the ground (1801), came from Spain, enclosing a present for Lady Suffolk. Mr. Pope was in company when the covering was taken off; he observed, that the pieces of stick appeared as if they had some vegetation; and added, perhaps they may produce something we have not in England. Under this idea he planted it in his garden, and it produced the Willow Tree that has given birth to so many others."

PASSION FLOWER.

This flower, says the elegant author of the "Flora Domestica," derives its name from an idea, that all the instruments of Christ's Passion are represented in it, viz.,—the five wounds, the column or pillar of scourging, besides the three nails, the crown of thorns, &c. Most of the Passion flowers are natives of the hottest parts of America.

DAMASK ROSE.

The Damask Rose was brought into England in the year 1522, from Italy, by Dr. Linacre, physician to Henry VIII.

LILY, &c.

The Lily came from the Levant, the Jessamine from the East Indies, the Tube-rose from Java and Ceylon, the Carnation and Pink from Italy, and the Auricula from Switzerland. Introduced in the reign of Charles II.

HOLLYHOCK.

This is merely a corruption from Holy-oak, a tree or flower held in much estimation by the Lady Abbesses and Nuns of old; and which abounded in the gardens of convents, it being considered by them as possessing sacred and protecting qualities.

ROSEMARY.

"Come, funeral flower! who lovest to dwell,
With the pale corse in lonely tomb,
And throw across the desert gloom
A sweet decaying smell.

Come, press my lips, and lie with me
Beneath the lowly alder-tree;
And we will sleep a pleasant sleep,
And not a care shall dare intrude
To break the marble solitude,
So peaceful and so deep."

Rosemary is a small, but very odoriferous shrub; the principal use of it is to perfume chambers, and in decoctions for washing. Its botanical name is *rosmarinus*, so called from *ros*, dew, and *marinus*, alluding to its situation on the seashore. It is seen mantling the rocks of the Mediterranean in winter, with its grey flowers glittering with dew. It was used to stick around the coffin of the dead, probably not only from its fragrance and funereal character, but also for some antiseptic qualities it was supposed to possess. Shakspeare alludes to it in Romeo and Juliet, act iv. scene 5.

"Dry up your tears, and stick your rosemary
On this fair corse; and, as the custom is,
In all her best array bear her to church."

HOLLY.

"Fairest blossoms drop with every blast,
But the brown beauty will like *hollies* last."—*Gay.*

The Holly, or Ilex, is supposed to derive its name from the season in which it particularly flourishes (Christmas), being kept as holy by all who profess the faith of Christ. Of this tree there are several species, some of which produce yellow berries and some white.

SALADS.

Oil for salads is mentioned in the Paston Letters in 1466, in which year Sir John Paston writes to his mother, that he has sent her "ij potts off oyl for saladys, whyche oyl was goode as myght be when he delyv'yd it, and schuld be good at the reseyving yf itt was not mishandled nor mycarryd." This indicates that vegetables for the table were still cultivated in England, although the common opinion is, that most of our fruits and garden productions were destroyed during the civil wars between the houses of York and Lancaster. A good salad, however, had become so scarce some years afterwards, that Katherine, the queen of Henry VIII., is said, on a particular occasion, to have sent to the continent to procure one. Salad herbs were common some years afterwards.

POTATOES.

The Board of Agricultural Report tells us (of this most useful and now universally well-known root), that it is a native of America, and was familiar to the Indians before the conquest of Mexico and Peru. It was called by them, amongst other names,

"openauk;" and in the History of the New-Found-land Virginia, by Heriot (a follower of Sir Walter Raleigh, and printed in 1588), is described as "a kinde of root of round form, some of the bigness of wallnuts, some farre greater, which are found in moist and marish grounds, growing many together one with the other in ropes, as if they were fastened by a string. Being boyled," he says, "or sodden, they are verie good meate." Gerarde, in his "Herbal," is the first author who gives the figure of the potato plant. He calls it by the name of "Solanum tuberosum," which name has been followed by Linnæus and his disciples. Sir Walter Raleigh, after returning from America in 1586, is said to have first given it to his gardener in Ireland, as a fine fruit from America, and which he desired him to plant in his kitchen garden in the spring. In August this plant flourished, and in September produced a fruit, but so different from the gardener's expectation, that in an ill-humour he carried the potato-apple to his master. "Is this," said he, "the fine fruit from America you prized so highly?" Sir Walter either was, or pretended to be ignorant of the matter, and told the gardener, since that was the case, to dig up the weed and throw it away. The gardener soon returned with a good parcel of potatoes. It was cultivated in the gardens of the nobility and gentry, early in the seventeenth century, as a curious exotic, and towards the close of it (1684) was planted out in the fields in small patches in Lancashire, from whence it was gradually propagated all over the kingdom, as well as in France. In the year 1847, a formidable disease broke out both in England and in Ireland in this valuable plant. It appeared first in the leaves and stalk, about the end of the summer, which looked as if struck by lightning, faded, dead, and emitted a nauseous smell. The attack was sudden, and the effects permanent; as the disease in a few days affected the root, which became full of black specks, and quickly decayed, so as to render all storing impossible: a total famine in Ireland was the consequence, and great distress was experienced in England from the same cause. The disease is so inveterate, that it is still severely felt at the present time of writing, and though many theories have been broached as to its cause, and numerous methods adopted for its cure, it still resists all efforts for its removal.

CABBAGES.

According to Evelyn in his *Sylva*, even so ordinary but useful a legume as a cabbage, was in 1539 first imported from the Netherlands. Many years after this, it seems that England was still supplied with cabbages from Flanders. Bullein, in his *Boke of Simples*, written in 1562, observes on this vegetable, that "it is good to make pottage withall, and is a profitable herbe in the common wealthe, which the Fleminges sell deare, but we have it

growinge in our owne gardens, if we would preferre our owne commodityes," &c. He adds, "there be greate plenty growing between Albrought and Horthworth, in Suffolke, upon the seashore." Cauliflowers were as uncommon near the same time, and sold then and afterwards very high. As late as 1619, two cauliflowers cost 3s., and sixteen artichokes 3s. 4d., prices which would now be deemed extravagant, but they were at that time esteemed rarities, as they still are in remote parts of the kingdom.

RADISHES, &c.

Bullein, just quoted, says of this root, in 1562, "of radish rootes there be no small store growing about the famous citie of London, though they be more plentiful than profitable, and more noysome than nourishing to man's nature." Of garden productions, mentioned in a MS. of the steward of Sir Edward Coke, while Attorney-general between 1596-7, onions, leeks, carrots, and radies, seem to have been chiefly used to make pottage for the poor. Holinshed tells us in his "Chronicle," written about this time, "such herbes, fruites, and rootes also as growe yearlie out of the ground of seed, had become verie plentifull in this land in the time of the First Edward, and after his daies; but in processe of time they grew also to be neglected, so that from Henrie IV., till the latter end of Henry VII. and beginning of Henrie VIII., there was little or no use of them in England, but they remained either unknowne, or supposed as food more mete for hogs and savage beasts to feed upon them than mankind; whereas, in my time, their use is not only resumed among the poore commons—I mean melons, pompions, gourds, cucumbers, radishes, &c., skerets, parsnips, carrots, cabbages, newewes, turnips, and all kindes of herbes; but also fed upon as daintie dishes at the tables of delicate merchants, gentlemen, and the nobilitie, who make their provision yearlie for new seeds out of strange countries, from whence they have them abundantlie."

CELERY.

Celery was first introduced to the English tables by Count Tallard, during his captivity in England, after the battle of Malplaquet in 1709.

ARROW-ROOT.

This plant, or vegetable, so highly prized in the sick chamber, derives its name from being an effectual antidote against the venom of the poisoned arrow, made use of by the Indians, particularly by the Caribees, the plant or root abounding in the islands thus denominated.

VEGETABLE FUNGI.

An occurrence in the cellar of the late Sir Joseph Banks, may be acceptable in the mention to the curious, and excite particular

sympathy in persons who recreate with the juice of the vine; as a fact, it may tend to elucidate the origin and nature of vegetable fungi, particularly of that species termed Mushroom. The worthy baronet had a cask of wine rather too sweet for immediate use; he therefore directed that it should be placed in a cellar, in order that the saccharine matter it contained, might be more perfectly decomposed by age. At the end of three years, he directed his butler to ascertain the state of the wine, when, on attempting to open the cellar door, he could not effect it, in consequence of some powerful obstacle. The door was cut down, and the cellar found to be completely filled with a firm fungus, vegetable production—so firm, that it was necessary to use the axe for its removal. This appeared to have grown firm, or have been nourished by the decomposed particles of the wine; the cask was empty, and carried up to the ceiling, where it was supported by the surface of the fungus.

VEGETABLE IVORY.

The vegetable ivory is the dense albumen of a nut from which numerous elegant articles may be turned; an application of it first made in England. This nut has been known a long time, and comes from a tree which is nearly allied to the palms, or, according to Endlicher, to the *Pandanæ*. Ruiz and Pavon call it *Phytelephas*. Wildenow terms it *Elephantasia*. It grows, according to Humboldt, in the interior of South America, and not on the Mascara Islands, as stated by Morren. It (the nut) consists externally of four envelopes of differently formed parenchyma; then follows the albumen, the proper so-called vegetable ivory, which is externally dense and white, and of a remarkable structure. We find, namely, towards the circumference, cavities of irregular form; they then become six-sided, and, when seen in section, short straight canals run out from each angle. The cavities have a quincunxial arrangement. All the rest appears, when strongly magnified, a dense substance. But when a drop of Canada balsam is added, we see distinctly that the dense substance consists of parenchyma, and that the cavities communicate by the broader extremities of their branches. The internal structure resembles that of water plants; and the different density and firmness might probably arise from the delicacy of the compressed parenchyma.

SUGAR.

The derivation of this word is valuable and curious, as it points out the native country of the sugar-cane, and throws a light on its ancient use. The French name *sucre*, and its other European denominations, may be traced to the Latin *saccharum*, which comes from the Greek sakcharon (σάκχαρον) words intro-

duced into Europe by the followers of Alexander, before whose time sugar appears to have been unknown even in Western Asia.

Tea and sugar, which are now to be met with in most cottages in the South of England, were great rarities until comparatively of late years. The latter is, indeed, noticed by several authors even as early as the fourteenth century, but continued to be very dear even in James's reign. It first came from Barbary and Cyprus, where the sugar-cane was introduced by the Moors, and from thence to Spain and the Canaries. From hence, on the discovery of America, it was transplanted to the Brazils; and about the year 1506, established in Hispaniola. Before it was cultivated in Africa or Europe, sugar was brought from the Indies by way of Damascus or Aleppo, and from thence to England by Venice, Genoa, or Pisa. Anciently honey was the chief ingredient used as a sweetener of our dishes and liquors, particularly in mead and metheglin. Sugar, however, notwithstanding its extravagant price, was very generally substituted in the place of honey, even as early as the reign of Richard II., in great quantities, as is to be seen in several receipts of ancient cookery, and particularly in the kitchen accounts of that monarch. Sack and sugar was a favourite beverage with our ancestors, and is alluded to in several old plays.

The first sugar-refining in England was carried on in 1659. Many attempts have been made to obtain sugar from European plants, and the maple and the beet-root have been employed with some success, especially in France; but the supply has never been found adequate to the demand.

TEA.

The Chinese are supposed to have first used Tea to correct the water of their ponds and rivers. Tea was probably very imperfectly, if at all, known in England in the reign of James I., and certainly was very little used. Botero, who wrote about 1590, seems to allude to tea in the following remark:—"The Chinese have also an herb, out of which they press a delicate juice, which serves them instead of wine; it also preserves their health, and frees them from all those evils that the immoderate use of wine doth bring unto us." In a treatise on the East India trade, published in 1620, most of the commodities then imported are enumerated, but tea is not one of them. It was, perhaps, introduced on the establishment of the new India Company in 1637, who then obtained permission to trade to China and Japan, to which the former India Company had not before adventured. No notice of tea, however, is taken in the Book of Rates annexed to the Act passed in 1660, for granting the King certain duties on different articles of importation; but in a subsequent Act, tea, coffee, and chocolate, are subjected to an excise. It is singular,

in the Act alluded to, that the duty is imposed on the liquor composed from the articles specified, and not on the simple articles themselves. The Act says, "for every gallon of coffee made and sold, to be paid by the maker, 4d.; for every gallon of chocolate, sherbet, and tea, made and sold, to be paid by the maker thereof, 8d.;" from which it may be inferred, that none of those articles were then made by private families, but were purchased ready mixed from the compounder. The difficulty of collecting the duties in this form, their general unproductiveness, and the expenses they caused, occasioned the act to be repealed in the reign of William and Mary. Another writer says, tea or *chaa*, as it is called in China, was first brought to this country from Holland by Lord Arlington, in 1666. It is said to have been first brought to Europe by the Portuguese, and not understanding its qualities, or the mode of preparing it, the leaves were boiled, served up as greens, and eat with melted butter, the water in which they were boiled being thrown away! Within the last few years tea has been imported from Assam, and efforts have been made to promote its culture in our East India possessions; but as our recent relations with China have facilitated the commercial intercourse, the Chinese trade is still the principal source of supply. The consumption of Tea as a beverage has, however, been considerably affected by the substitution of Coffee, which is more nutritious and cheaper; and affords a greater encouragement to our Colonial trade.

TOBACCO.

Tobacco is a native of the East and West India, and particularly the island *Tobago*, or *Tabago*, from whence *Tabacco*, or *Tobacco*, is derived. Tobacco is said to have been first brought into England by Captain R. Greenfield and Sir Francis Drake about the year 1586, and Sir Walter Raleigh to have introduced smoking it. Aubrey says, "Sir Walter Raleigh standing in a stand in Sir Robert Poyntz' park at Acton, took a pipe of Tobacco, which made the ladies quit it till he had done." Fosbroke, in his Encyclopædia of Antiquities, says, "women as well as men used to smoke after supper, and when the children went to school, they carried in their satchels, with their book, a pipe of Tobacco; this their mothers took care to fill early in the morning, to serve them instead of a breakfast. At an accustomed hour every one laid aside his book and lit his pipe, the master smoking with them, and teaching them how to hold their pipes. People went to bed with pipes in their mouths and rose in the night to light them, a custom retained in Spain. Our first Tobacco came from the Spanish West Indies; and in 1599 the seeds were brought to Portugal, and in the sixteenth century it began to be cultivated in the East Indies."

HOPS.

They were, according to "Baker's Chronicles," introduced into England in the year of our Lord 1524.

"Turkies, carps, hoppes, picarell,* and beere,
Came into Englande all in one yeare."

Hops were brought into England from the Netherlands, and are first mentioned as growing here, in the 5th and 6th Edward VI., and towards the middle of the same century were a favourite cultivation of English farmers. The best hops are produced in England, and are chiefly cultivated in Kent and Sussex; they are also grown to a limited extent in Surrey, Essex, Suffolk, Herefordshire, Worcestershire, and Staffordshire, the soil and climate of each district giving a peculiar character to the crop. On the continent of Europe hops have been extensively cultivated, but never to perfection, the flowers having generally a rank smell and flavour. The plant has also been introduced into Canada, Van Diemen's Land, and on the Himalaya mountains, with various success.

BARLEY, BEER, BARME.

The month of September was called by our Saxon ancestors *Gerstmonat*, for that barley, says Verstegan, which that moneth commonly yeelded, was antiently called *gerst*, the name of barley being given unto it by reason of the drinke therewith made, called *beere*, and from *beerlegh* it came to be *berlegh*, and from *berlegh* to *barley*. So in like manner *beereheym*, to wit, the overdecking or covering of *beere*, came to be called *berham*, and afterwards *barme*, having since gotton I wot not how many names besides.† This excellent and healthsome liquor, *beere*, antiently called *ael*, as of the Danes it yet is (beere and ale being in effect all one), was of the Germans invented, and brought in use." It has been maintained by some authors that there was no malt liquor known by this name, as distinguished from ale, which was the ancient liquor of England, and superseded mead; and was drank as early by the Anglo-Saxons and Danes. It was merely an inferior kind of barley, fermented, without any hops or other bitter ingredient. Beer as we now have it, is however of ancient date, being mentioned in a statute of 1482 (23 James III. of Scotland), by which it was made a capital offence to mix "wine" and beer; and in 1492 we find a licence to a brewer of Greenwich in Kent to export fifty tone of ale called "beer" or "bere," though hops were not used till a later period, yet other bitters as wormwood were used to promote its keeping.

ALE.

This term, denominating another truly English beverage, is derived from the Saxon *ael*. The Saxons called October *ael-monat*, or *ael-monath*, i. e., the month which was principally

* Pike or Jack. † Yeast, &c.

dedicated to the brewing of this liquor. Dr. Paris, *On Diet*, says, the liquor called ale was originally made of barley,* malt, and yeast alone. We are told by one of the oldest writers on medical subjects (Andrew Boorde), that those who put in any other ingredient, sophisticated the liquor. It is, he says, the natural drink of an Englishman; but beer, on the other hand, which is made of malt, hops, and water, is the natural drink of a Dutchman, and of late is much used in England, to the great detriment of many Englishmen. There existed, for a long time, a strong prejudice against hops, which were considered as pernicious weeds; but it is now generally admitted, that they constitute the most valuable ingredient in malt liquors. Independent of the flavour and tonic virtues which they communicate, they precipitate, by means of their astringent principle, the vegetable mucilage, and thus remove from the beer the active principle of its fermentation; without hops, therefore, we must either drink our malt liquors new and ropy, or old and sour. There are several varieties of ale, distinguished by their colour; when the malt is slenderly dried, the ale is *pale;* or *brown*, when the malt is more roasted, or high dried. Those who sold Ale in England in olden time were called *Ale-wives.* John Skelton the Poet wrote and published a curious pamphlet on this subject, entitled "Elynor Rummin, or Elynor of Rummyng, alias, The Tunning of Elynor Rumpkyn, the famous Ale-wife of England," &c. This was several times printed, and particularly in 1624. Two sheets, Lond. 4to. In the Title-page is the picture of an old ill-favoured woman, holding in her hand a black pot of ale, and underneath her these verses are written.

When Skelton wore the Laurel Crown,
My Ale put all the Ale-wives down.
DAVIES's *Icon Libellorum*, p. 29.

PORTER AND ENTIRE.

Before 1730, the malt liquors in general use in London were called ale, beer, and a drink called *twopenny.* It was then customary to call for a pint, or tankard, of *half-and-half;* i. e., half of ale and half of beer, or half of ale and half of twopenny. In course of time, it also became the practice to call for a pint, or tankard of *three-threads*, meaning a third of each, ale, beer, and twopenny, and thus the publican had the trouble to go to three casks, and turn three cocks for a pint of liquor. To avoid this inconvenience and waste, a brewer of the name of Harwood conceived the idea of making a liquor, which should partake of the united flavours of ale, beer, and twopenny; he did so, and succeeded, calling it *entire*, or *entire-butt*, meaning that it was drawn entirely from one cask or butt; and as it was a very hearty and nourishing liquor, and supposed to be very suitable for *porters*, and other working people, it obtained the name of *porter.*

* See Barley.

GIN.

The Genevese, in imitation of the Dutch (Hollands) were the first makers of this spirit, and called it Geneva, from whence originated the English term of Gin. Although it is inferior in flavour to Hollands, it is considered, when unadulterated with noxious mixtures, to be equally as wholesome.

PORT WINE.

This wine derives its name from Oporto, in Portugal, which, like Bordeaux in France, is the principal port in that country from whence the Portugal wines are exported.

Howell says, "Portugal affords no wines worth transporting." In our day, however, we think different. The custom of drinking Port wine began about 1703, the date of the Methuen treaty, it being deemed impolitic to encourage the vintage of France.

Wine was first made in England in 1140.

SHERRY.

This wine derives its name from the province of Xeres, in Spain, where it is produced.

HOCK.

We have heard much of Hock, and many of us, no doubt, have tasted it: it is made at a village called Hocheim, in Germany, from which it derives its name. The following epitaph may be seen on a tombstone there:—

> "This grave holds Gaspar Schink, who came to dine
> And taste the noblest vintage of the Rhine:
> Three nights he sat, and thirty bottles drank,
> Then lifeless by the board of Bacchus sank,
> One only comfort have we in the case—
> The trump will raise him in the proper place."

GROG.

Old Admiral Vernon first introduced rum and water as a beverage on board a ship; the veteran used to wear a grogram cloak in foul weather, which gained him the appellation of *Old Grog:* from himself the sailors transferred this name to the liquor, and it may be a question to which of the *grogs* they were most attached.—See *Notes and Queries*, vol. i. pp. 52, 168.

PUNCH *Liquor.*

The liquor called Punch, says the "Asiatic Journal," has become so truly English, that it is often supposed to be indigenous in

this country, though its name at least is oriental. The Persian *punji*, or Sanscrit *pancha*, i. e., *five*, is the etymon of its title, and denotes the number of ingredients of which it is composed. Addison's *fox-hunter*, who testified so much surprise when he found, that of the materials of which this truly English beverage was made, only the *water* belonged to England, would have been more astonished, had his informant also told him that it derived its name even from the East.

NEGUS.

Wine and water first received this name from Francis Negus, Esq., in the reign of George the First. Party spirit ran high at that period between Whigs and Tories, and wine-bibbing was resorted to as an excitement. On one occasion, some leading Whigs and Tories having, *par accident*, got over their cups together, and Mr. Negus being present, and high words ensuing, he recommended them in future to dilute their wine, as he did, which suggestion fortunately directed their attention from an argument which probably would have ended seriously, to one on the merits of wine and water, which concluded by their nicknaming it Negus.

COFFEE AND COFFEE HOUSES.

Coffee Houses were first established at Oxford. In the year 1650, Jacob, a Jew, opened a Coffey-house at the Angel, in the parish of Saint Peter in the East, Oxon; and there it was by some, who delighted in noveltie, drank.

In 1654, Cirques Jobson, a Jew and a Jacobite, born near Mount Lebanus, sold coffee in Oxon; and in 1655, Arthur Tillyard, apothecary, sold coffee publicly in his house against All Souls' College.

This coffey-house continued till his Majesty's (Charles II.) return and after, and then became more frequent. It is also recorded in a "New View of London," published in 1708, that one James Fair, a barber, who kept the house (which is now the Rainbow) by the Inner Temple Gate, one of the oldest in England, was in the year 1657 presented by the Inquest of St. Dunstan's in the West, for making and selling a sort of liquor called coffee, to the great nuisance and prejudice of the neighbourhood. And who (adds the author) could then have thought London would ever have had 3000 such nuisances, and that coffee would have been, as now, so much drank by the first quality and physicians.—See also *Notes and Queries*, vol. i. p. 314.

CHICORY.

Chicory is the *Cichorum intybus*, a plant of the order Compositæ, indigenous in most parts of Europe. The root of Chicory and endive greens is used as a substitute for coffee. The leaves

are also largely used in a manufactured state as a dye-stuff, called "pastel, or imitation woad," of which they form the principal ingredient, for the purpose of rendering the colour permanent in woollen cloths.

NEWCASTLE SALMON.

Previous to the year 1787, all salmon sent to London from Berwick were boiled and put into *kits;* but since that time they have been sent in boxes, stratified with ice, by which mode they are preserved for a considerable period. At a still previous time, the fish were carried by land to Newcastle, and there cured and shipped for London, where they are to this day called Newcastle Salmon.

STILTON CHEESE.

The late Duke of Northumberland and suite, passing through Stilton on their way to the north, stopped at the Crown to take luncheon and change horses. On his grace (at that period earl Percy) inquiring of the landlord if he had any good cheese, one of the description now in vogue was placed on the table, which his lordship was so much pleased with, that he purchased half a dozen of the same, which the landlord had by him. The praise which his lordship bestowed on the cheese to all his friends and acquaintance, brought numerous applications to the landlord for similar ones, and consequently brought the cheese into great vogue, insomuch that at last he found his cheese trade as productive as his inn. Although the cheese is denominated by the name of Stilton, which is merely from the circumstance previously named, yet it is made in the vicinity of Melton Mowbray, and other parts of Leicestershire.

NATIVE OYSTERS.

Oysters were looked upon by the Romans as a "dainty dish;" and the poet Antonius has celebrated them in his verses. After the death of this poet, however, oysters were no more thought of; and it was not till the beginning of the sixteenth century that they were again brought into notice. Oysters are conceitedly said to be in season in every month of the year that has an R in its name, beginning with September, and ending with April; but the season in many places extends from August to May. Almost every city has its favourite oyster bank. In London the Colchester and Milton oysters are held in most esteem. Edinburgh has her "Whiskered Pandores," and latterly, "Aberdour oysters;" and Dublin, the "Carlingford" and "Powldoodies of Burran." For the convenience of obtaining a ready supply of oysters, they are often transported from their original beds, and laid down on proper places of the coasts, but these exiles are seldom found in such perfection as those which are called natives—that is, such as have never been rudely torn from their native homes, and sent on voyages of profit.

RED HERRINGS.

In a curious old pamphlet, entitled *Lenten Stuffe*, the author says, "the discovery of red herrings was owing to accident. by a fisherman having hung some in his cabin, where, what with his firing and smoaking, or smoaky firing, in that his narrow lobby (house), his herrings, which were as white as whalebone when he hung them up, now looked as red as a boiled lobster."

In the year 1745, when the Scots rebellion threatened most formidably, Herring, then archbishop of York, resolved, in case of extremity, to take arms himself, and oppose the rebels. His avowing his intention, gave occasion to orator Henley to nick-name him a Red-Herring!

BREAD AND BUTTER.

Bread and butter, &c., superseded *Kychen grosse*, or dripping, for breakfast, between the reigns of Edward IV. and Elizabeth, —Bread and cheese is mentioned as a common viand by Diogenes Laertius.

LUXURIES, ARTICLES OF DRESS, TRADES, PROFESSIONS AND COMPANIES, PUBLIC-HOUSE SIGNS, &c.

SHOES AND BOOTS.

To whom the honour of the invention belongs, has never yet been satisfactorily ascertained by the Crispins of ancient or of modern times. That the Jews had them in use, appears from many passages of their history. "Over Edom," said the royal Psalmist, "will I cast out my shoe." Pliny, the Roman historian, attributes the invention to M. Tychius, resident somewhere in Bœotia; but he does not specify either time or place with sufficient certainty. It is beyond all doubt that they were introduced into Greece at a very early period. Apollo was always represented as wearing sandals, and was thence sometimes called *Sandilarius*. That the Greeks wore boots long before the days of Homer, has been proved from several passages in the Iliad. In the very first book, Chryses, in his pathetic appeal to King Agamemnon and his army to restore his daughter, addresses them thus—

> "Ye sons of Atreus, and ye other well-booted Greeks."

Among the Romans, a good shoemaker was held in very high estimation; and the profession was held by them to be inalienable, as the profession of a priest is among ourselves.

> "While boots and shoes are worn, their names shall be
> Proclaim'd by fame to all posterity."

RIGHTS AND LEFTS.

Rights and lefts are only "an old, old, very old" fashion revived. The shoes of Bernard, king of Italy, found in his tomb, were right and left; the soles were of wood, the upper part red leather, laced with thongs, and they fitted so closely, that the order of the toes. terminating in a point at the great toe, might easily be discovered. It is remarkable that, as in the present age, both shoes and slippers were worn shaped after the right and left foot. Shakspeare describes his smith as

> "Standing on slippers, which his nimble haste
> Had falsely thrust upon contrary feet."

And Scot, in his *Discoverie of Witchcraft* observes, "that he who receiveth a mischance, will consider whether he put not on his shirt wrong side outwards, or his left shoe on his right foot.*

GLOVES.

Casaubon is of opinion, that Gloves were worn by the Chaldeans, because the word here mentioned is in the Talmud Lexicon explained, "the clothing of the hand." But it must be confessed, all this is mere conjecture; and the Chaldean Paraphrast may have taken an unallowable liberty with his version. Let us then be content to begin with Xenophon, who gives a clear and distinct account of gloves. Speaking of the manners of the Persians, he gives us a proof of their effeminacy; that, not satisfied with covering their head and their feet, they also guarded their hands against the cold with thick gloves. Homer, speaking of Laertes at work in his garden, represents him with "gloves on his hands, to secure them from the thorns." Varro, an ancient writer, is an evidence in favour of their antiquity among the Romans. In lib. 2, cap. 35, *De re Rustica*, he says, that olives gathered by the naked hand are preferable to those gathered with gloves.

Athenæus speaks of a celebrated glutton, who always came to table with gloves on his hands, that he might be able to handle and eat the meat while hot, and devour more than the rest of the company. Strutt thinks gloves were not used in England till the tenth century, and then only by persons of rank and the clergy, and that they were not used by ladies until the latter end of the thirteenth century.

NIGHTCAPS.

Before we proceed to Hats and Caps, we will say something about the origin of that most unseemly and ungraceful thing,—a Man's Nightcap. In former times, a hood was attached to the sleeping habiliment, somewhat similar to a monk's cowl, until

* Dr. Drake's Shakspeare and his times.

Henry II. of France, whose *forte* was the study of personal convenience and ease, introduced the present nightcap. The middle and lower orders were forbidden to wear velvet or brocade ones, so that those classes had them originally made of woollen cloth.

PANTALOONS.

Pantaloons, and Port Canons, were some of the fantastic fashions wherein we aped the French—and is derived from Pantaleon or Pantaloon, in the pantomime.

MILITARY UNIFORMS.

Military Uniforms were first introduced by Louis XIV., and immediately after by the English.

LIVERIES.

Liveries originated in our British ancestors clothing their vassals in uniform, to distinguish families; as they painted arms and symbols on their clothes and arms for the same purpose.

SERGEANT'S COIF.

The Sergeant's Coif was originally an iron scull-cap, worn by knights under their helmets. Blackstone says it was introduced before 1253, "to hide the tonsor of such renegado clerks as chose to remain as advocates in the secular courts, notwithstanding their prohibition by canon."

FLANNEL SHIRTS.

Flannel was first used in Boston as a dress next the skin, by Lord Percy's regiment, which was encamped on the Common, in October 1774. There was hardly flannel enough then in the whole town for that one regiment. Some time after Lord Percy had begun with flannel shirting, Sir Benjamin Thompson (Count Rumford) published a pamphlet in America, assuming to have discovered this practice. He might, perhaps, have suggested the use of it to Lord Percy. Flannel has not been in general use till within the last half century.

BEDS.

Beds, now such indispensable pieces of furniture, were to the Greeks and Romans articles of great luxury. When they exchanged the leaves and skins of beasts, on which their heroic ancestors reposed, for mattresses and feather-beds, the bedsteads were made sometimes of ivory, sometimes of ebony, sometimes of

cedar, and sometimes of silver. It would be difficult now-a-days, in the middle ranks of life, to find beds such as our ancestors slept on, not only with their wives and their children, but with their dogs and their friends; an invitation to such a couch was then considered the strongest proof of affection and confidence that could be given.

BLANKETS.

It has been said that in 1340, one Thomas Blanket, and some other inhabitants of Bristol, set up looms in their own houses for weaving those woollen cloths, which have ever since been called Blankets; but this is doubtful, as the word Blanketum occurs in Du Cange, in the sense of an under-waistcoat of woollen, in which it appears that people slept without a shirt.

HATS AND CAPS.

The introduction of caps and hats is referred to the year 1449, the first seen in these parts of the world being at the entry of Charles VII. into Rouen, and from that time they began to take place of the hoods or chaperons that had been used till then. When the cap was of velvet, they called it *mortier*—when of wool, simply *bonnet*. None but kings, princes, and knights, were allowed the use of the mortier. The cap was the head-dress of the clergy and graduates, churchmen, and members of universities; students in law, physic, &c., as well as graduates, wear square caps in most universities. Doctors are distinguished by peculiar caps given them in assuming the doctorate. Pasquier says, that the giving the cap to students in the universities, was to denote that they had acquired full liberty, and were no longer subject to the rod of their superiors, in imitation of the ancient Romans, who gave a *pileus* or cap to their slaves, in the ceremony of making them free. The cap is also used as a mark of infamy in Italy. The Jews are distinguished by a yellow cap at Lucca, and by an orange one in France. Formerly those who had been bankrupts, were obliged ever after to wear a green cap, to prevent people from being imposed on in any future commerce.

MIRRORS.

The first mirrors were made of metal. Cicero carries the origin of them up to Æsculapius: Moses, too, makes mention of them. It was in the time of Pompey that the first mirrors were made of silver at Rome. Pliny mentions a brilliant stone, probably talc, thin slices of which being fixed upon bright metal, reflected objects with great perfection. The first mirrors of glass appeared in Europe at the latter end of the Crusades.

SPENCERS.

This article of dress originated with the late Lord Spencer, His lordship, when Lord-lieutenant of Ireland, being out a hunting, had, in the act of leaping a fence, the misfortune to have one of the skirts of his coat torn off; upon which his lordship tore off the other, observing, that to have but one left was like a pig with one ear! Some inventive genius took the hint, and having made some of these half-coats, out of compliment to his lordship, gave them the significant cognomen of Spencer!

WIGS.

Wigs were first worn by the Romans, to hide baldness or deformity of the head; those of the Roman ladies were fastened upon a caul of goat skin. Periwigs commenced with their Emperors; they were awkwardly made of hair, painted and glued together.

The year 1529 is deemed the epoch of the introduction of periwigs into France; yet it is certain that *têtes* were in use here a century before. Fosbroke says, "that strange deformity, the Judge's wig, first appears as a general genteel fashion in the seventeenth century." Archbishop Tillotson was the first bishop who wore a wig, which then was not unlike the natural hair, and worn without powder. Among the *Curiosa Cantabrigiensia*, it may be recorded that Charles II., who as his worthy friend, the Earl of Rochester, remarked,

"Never said a foolish thing,
Nor ever *did* a wise one,"—

sent a letter to the University of Cambridge, forbidding the members to wear periwigs, smoke tobacco, and read their sermons!

HAIR-POWDER.

The powdering of the hair took its rise from some of the ballad singers, at the fair of St. Germaine, whitening their heads to make themselves appear ridiculous; this was in the year 1614. It was first taxed in England, 1795.

FANS, &c.

Fans, muffs, masks, &c., and false hair, were first devised by the harlots in Italy, and from France in 1572.

STAYS.

Stays, like many other articles of dress, were first used in the reign of Henry II. of France. They were called Stays here, because they were said to stay the obtrusive charms of woman.

A curious edict was passed by the Emperor Joseph II., of law-making notoriety, to restrain the use and fashion of stays; in the preamble it set forth, that they impaired the health and impeded the growth of the fair sex; in all orphan-houses, nunneries, and other places of public education, they were strictly forbidden, and young ladies still persisting in the fashion, were threatened with the loss of the customary indulgences and countenance which were bestowed on their class; thus they were made a sort of immorality. The College of Physicians also were enjoined to draw up a dissertation in support of the royal edict, which was distributed gratis. But what can a monarch do against fashion? The liberty of the corset was soon re-established in Austria in its full severity.

WOMEN'S BLACKS.

This is the name of the common black worsted stockings, formerly an article of extensive consumption; they are now little made, because little worn. Black stockings were first introduced into England by Henrietta, daughter of Henry IV. of France, and queen of Charles I. Charles was the first who wore black stockings in England; they were of silk, and Charles II. seldom wore any other, as the old prints and paintings testify.

One of the greatest wholesale dealers in "women's blacks," in a manufacturing town, was celebrated for the largeness of his stock; his means enabled him to purchase all that were offered to him for sale, and it was his favourite article. He was an old-fashioned man, and while the servant-maids were leaving them off, he was unconscious of the change, because he could not believe it; he insisted that household work could not be done in white cottons. —Offers of quantities were made to him at reduced prices, which he bought; his immense capital became locked up in his favourite "women's blacks;" whenever their price in the market lowered, he could not make his mind up to be quite low enough; his warehouses were filled with them. When he determined to sell, the demand had wholly ceased; he could effect no sales; and, becoming bankrupt, he literally died of a broken-heart—from an excessive and unrequited attachment to "women's blacks."

COACHES.

The introduction of coaches into England, is ascribed by Stow to William Boonew, a Dutchman; most accounts agree from Germany, but the precise date, except the sixteenth century, is uncertain. There was no coach-box; the coachman rode on a saddle, as postilions do now. Strutt informs us, in his *Manners and Customs of the English*, vol. ii. p. 90, that Walter Ripon in 1555 made a coach for the Earl of Rutland, which was the first ever made in England; and in 1564, the same Walter made the

first hollow turning coach, with pillars and arches, for her majesty; and again, in 1584, he made a chariot throne, with four pillars behind to bear a canopy, with a crown imperial on the top, and before, two lower pillars, on which stood a Lion and a Dragon, the supporters of the crown, of England.

It was Buckingham, the Favourite, who, about 1619, began to have them drawn by six horses, which, as an historian says, "was wondered at as a novelty, and imputed to him as mastering pride." Before that time ladies chiefly rode on horseback, either single, on their palfreys, or double, behind some person, on a pillion. In the year 1672, at which period, throughout the kingdom, there was only six stage-coaches constantly running, a pamphlet was written and published by Mr. John Cresset, of the Charter-house, urging their suppression, and amongst other grave reasons given against their continuance, the author says, "These stage-coaches make gentlemen come to London on every trivial occasion, which otherwise they would not do but upon urgent necessity: nay, the convenience of the passage makes their wives often come up, who, rather than come such journeys on horseback, would stay at home. Then, when they come to town, they must presently be in the mode, get fine clothes, go to plays and treats, and, by these means, get such a habit of idleness and love of pleasure, as make them uneasy ever after."

HACKNEY COACHES.

Hackney coaches, as well as hackney horses, derive their name from the village of Hackney, which was, at a former period, of such great resort, that numbers of coaches and horses were in constant employ in carrying the citizens thither. It was in the year 1634 that Captain Bayley first introduced these coaches, when a tolerable long ride might then be procured for the small sum of 4*d*.

CABS, OR CABRIOLETS.

These convenient vehicles, which have now almost entirely superseded the old hackney coach, were introduced into London by Maberley the well-known Banker, and Government contractor. Their form has undergone various modifications, but the public seem now to have decided on patronizing only two descriptions: the Clarence cab, which is very convenient for carrying four passengers and luggage—and the Hansom's Patent, which is especially constructed for getting quickly over the ground.

OMNIBUS.

This is the name given to a peculiar kind of public carriage which takes passengers at a cheap rate. They were first introduced into Paris in 1825, whence they were introduced into

London by Shillibeer in 1829. When first introduced into London, they were drawn by three horses abreast.

SEDAN CHAIRS.

It was in 1634, that Sir Saunders Duncombe first introduced sedan-chairs. Sir Saunders was a great traveller, and had seen these chairs at Sedan, where they were first invented.

SIDE SADDLES.

The Princess Ann of Bohemia was the first who introduced side-saddles into England. It was in the year 1399; prior to which, ladies either rode on pillion, or astride like men.

WALKING-STICKS.

Walking-sticks were first introduced into fashion by the effeminate Henry II. of France, but did not become a requisite appendage to the gentlemen of fashion in England till the year 1655, at which time they were formed with an indented head, in order to afford a more easy pressure of the hand which they supported. Ingenuity, which, in matters of fashion, is for ever on the alert, now crowned it with the addition of the round and hollow top, which sometimes contained nutmeg or ginger, to warm the stomach of the valetudinarian, and sometimes sugar-candy for the asthmatic; but snuff soon after coming into universal use among the *bon ton* of society, the cavity was exclusively appropriated to its reception; and the meeting of two friends was invariably marked, after the first salutation, by the unscrewing of the tops of their walking-sticks.

STANHOPE.

So called from being introduced into the *beau monde* by the Hon. Mr. Stanhope.

DENNET.

A vehicle which derives its name from the inventor, whose name was Dennet.

TANDEM.

This equipage derives its name from the Latin words *tan dem*, i. e., at length; one horse preceding the other. It is a cognomen somewhat far-fetched, but it is accounted for by saying, it is of University origin.

USE OF MAHOGANY IN ENGLAND.

Dr. Gibbons, an eminent physician, in the latter end of last, and beginning of the present century, had a brother, a West

India captain, who brought over some planks of mahogany as ballast. As the doctor was then building him a house in King Street, Covent Garden, his brother thought they might be of service to him. But the carpenters finding the wood too hard for their tools, it was laid aside for a time as useless. Soon after, Mrs. Gibbons wanted a candle-box; the doctor called on his cabinet-maker (Wollaston, in Long Acre), to make him one of some wood that lay in his garden. Wollaston also complained that it was too hard. The doctor said he must get stronger tools. The candle-box was made and approved; insomuch that the doctor then insisted on having a bureau made of the same wood, which was accordingly done; and the fine colour, polish, &c., were so pleasing, that he invited all his friends to come and see it, and among them the Duchess of Buckingham. Her Grace begged some of the same wood of Dr. Gibbons, and employed Wollaston to make her a bureau also: on which the fame of mahogany and Mr. Wollaston was much raised, and things of this sort became general.

TORTOISE SHELL.

This substance consists of certain large horn-like epidermoid plates, which cover, in an imbricated or overlapping manner, the carapace or back shell of the marine tortoises, or turtles (*Chelone*). The species which afford the most valuable of these plates are—the Karet tortoises, or imbricated turtles (*Chelone imbricata, Chelone caretta*), from which are obtained five large plates off the middle of the carapace, and four large ones off each side; these plates, thirteen in number, are technically called 'blades;' twenty-five smaller plates are obtained from the margin of the carapace, which are called the *feet* or *noses*, in commerce. The other plates, collectively, are called the *head* of the turtle.

IRISH BOG-YEW.

For a series of Irish Bog-yew decorative furniture, designed to illustrate the history, antiquities, animal and vegetable productions, &c., of Ireland, see the *Official Descriptive and Illustrated Catalogue of the Great Exhibition*, vol. ii. p. 735.

D'OYLEYS.

These dessert napkins take their term from a very respectable warehouseman of the name of D'Oyley, whose family of the same name had resided in the great old house next to Hodsoll, the banker's, from the time of Queen Anne. This house, built by Inigo Jones, which makes a prominent feature in the old engraved views of the Strand, having a covered up-and-down entrance which projected to the carriage way, was pulled down

about 1782, on the site of which was erected the house now occupied in the same business.

BOAT'S PAINTER.

At the trial of a smuggler in Sussex, some time ago, it was deposed by a witness, that there was nothing in the boat but the tubs and the *painter*. Upon which the counsel, whose duty it was to cross-examine the witness, got up and said—"You say there was nothing in the boat but the tubs and the *painter;* I wish to know what became of *him*, did *he* run away."—(Here there was great laughing). It was then explained to the learned counsel, that the painter mentioned was nothing but a rope!

The rope, which is coiled up in the boat, and which is constantly employed in hawling, &c., is called the boat's painter, because, from its being saturated with tar, and its continual friction against the boat, the latter becomes daubed or painted with the adhesive or greasy matter with which the rope is covered.

HAMMER-CLOTH.

This covering to the coachman's seat, or box, is derived from the German *hammer*, which implies a coat, or covering.

ATTORNEY.

In the time of our Saxon ancestors, states a work entitled *Saxon Anomalies*, the freemen in every shire met twice a year, under the presidency of the Shire Reeve, or Sheriff, and this meeting was called the Sheriff's *torn*. By degrees the freemen declined giving their personal attendance, and a freeman who did attend carried with him the proxies of such of his friends as could not appear: he who actually went to the Sheriff's torn, was said, according to the old Saxon, to go "at the torn," and hence came the word attorney, which signified, one that went to the torn for others, carrying with him a power to act or vote for those who employed him.

I do not conceive (continues the writer), that the attorney has any right to call himself a solicitor, but where he has business in a court of equity. If he choose to act more upon the principle of equity than law, let him be a solicitor by all means, but not otherwise, for law and equity are very different things, neither of them very good, as overwhelmed with forms and technicalities; but upon the whole, equity is surely the best, if it were but for the name of the thing.

TAILOR.

A tailor now means a maker of clothes, whereas its origin is the French word *tailler*, to cut, or cut out, whence it appears the

trade of clothes-making was divided into a great many branches, such as planner, cutter-out, sewer, &c., or that every body originally made his own clothes, and merely employed the tailor to give him the most fashionable outlines of a suit.

STATIONERS.

Anterior to the invention of Printing, there flourished a craft or trade, who were denominated *Stationers;* they were scribes and limners, and dealers in manuscript copies, and in parchment and paper, and other literary wares. It is believed by our antiquaries, that they derived their denomination from their fixed locality or *station in a street,* either by a shop or shed, and probably, when their former occupation had gone, still retained their dealings in literature, and turned to booksellers.* This denomination of *Stationers* indicating their stationary residence, would also distinguish them from the itinerant venders, who, in a more subordinate capacity at a later period, appear to have hawked about the town and the country, pamphlets and other portable books. In the reign of Philip and Mary, "the Stationers" were granted a charter of incorporation, and were invested with the most inquisitorial powers.

APOTHECARY.

The character of an apothecary is so legibly imprinted on his front, that all his efforts to conceal it are useless. There is a bustling importance about him, which did not belong to the fraternity of former times. It is said by a waggish writer, that the apothecary of former times was a very humble being, and carried his drugs about with him in an earthenware vessel; and from *a-pot-he-carries,* was derived the cognomen of Apothecary. This, however, the modern sons of Galen would spurn, and would inform you that they receive their appellation from Apothecarius, an ancient and eminent compounder of drugs.

YEOMAN.

The title of Yeoman was formerly one of more dignity than now belongs to it! It signified originally a *Yewman,* so called from bearing the bow in battle. Hence, at first, a Yeoman was at least of equal consequence with an Esquire, and, as a proof of

*Pegge, in his *Anecdotes of the English Language,* has somewhat crudely remarked, that the term *Stationers* was appropriated to *booksellers* in the year 1622; but it was so long before. It is extraordinary that Mr. Todd, well read in our literary history, admits this imperfect disclosure of Pegge into the "Dictionary of the English Language." The terms *Stationer* and *bookseller,* were synonymous, and in common use in the reign of Elizabeth, and may be found in Baret's *Alvearie,* 1573.

this, we have, even now, Yeoman of the Guards, of the Chamber, &c., all persons of rank.

MEN MILLINERS.

In former times, the ancient sisterhood of Tire Women, or Dressers, served only in the shops where ladies purchased their gewgaws; but when the Milaners, or persons from Milan, in Italy, first introduced their fashions into this country (and from whence the term Milliner is derived), it is supposed they also furnished us with the idea of employing the male sex for the vending of various articles of millinery, as is the custom in that country. They were first introduced into England in 1345. The ancient fraternity of Tire Women became totally extinct about 1765.

GROCER.

This term, as applied to the venders of sugar, treacle, spices, &c., originally meant nothing more than a dealer by the groce, or in the gross, but which is now applied peculiarly to those who deal in the above articles. There are several other trades which bear a name, the limit or cause of which is now no more. Fosbroke says the Medicamentarii of the ancients very nearly resembled our modern Grocers.

Another writer says—the term Grocer was originally employed to distinguish a dealer in goods in gross quantities, in opposition to the mere retailer; though now extended to all who deal in either way in the "mystery of grocery," a term in this instance, by the bye, rather oddly applied. The more ancient designation, however, of this fraternity, was that of the "Pepperers," on account of pepper being the principal article in which the grocer dealt. The fraternity were first incorporated as Grocers by a charter from Edward III., in 1345, which was renewed and confirmed by several succeeding monarchs. A pepperer was still, however, not unfrequently a distinct business, and continued so till as late a period as 1559. In that year a quantity of pepper, having been taken in a Spanish carrack, was purchased from the queen at a good price, by certain exclusive dealers in that article. The grocers, however, endeavoured to undersell the pepperers, by making other importations of their own, which caused the latter to petition her Majesty, that no pepper might be imported for three years, which would enable them to keep their engagement with her Majesty; and to induce her to do so, they promised not to raise the price of pepper above 3*s.* in the pound.

TINKER.

The trade of a tinker yet exists, though its respectability, if it ever had any, has disappeared; but the practice which caused the

name has been long disused. A tinker was one who tink'd, because formerly the tinkers went about giving warning to their vicinity by making a tinkling noise on an old brass kettle.

OSTLER.

An innkeeper is comparatively a modern title—host, or hosteler, is the ancient one; but in the shape of ostler, it has now universally become the name of the host of the horses, not of the men —a singular proof of the active humanity with which ancient innkeepers attended to their guests, and as remarkable a proof of the additional pride of modern landlords.

BUTLER.

A Butler, who is now the superintendent of all the eating and drinking, but under the modern appellation of House Steward, in the house to which he belongs, was originally the mere *bottler* of the liquors—a pretty good proof of the wetness of our ancestors.

MANTUA-MAKER.

The names of places are sometimes preserved in trades, and the objects of trade, where no longer the slightest connection exists between them. Thus we have a Mantua-maker, a name at first given to persons who made a particular cloak or dress worn at Mantua, in Italy.

MILLINER.

Milliner, so called because the Milanese were the first Milliners, or, as they were called, Milaners; deriving their name from the sale of a particular dress first worn at Milan, in Italy.

CORDWAINER.

Cordwainer, or Cordovaner, or fine maker of shoes from Cordova, or Spanish leather. The Cordwainers' Company have a goat's head for their crest, and repeated in their arms.

DENTIST.

This term, by which the tooth-reviser is designated, is derived from the French word dent, *i. e.*, tooth; and the concluding syllable is added, as in art-ist, or chym-ist, or any other word terminating with *ist;* merely for the sake of harmony.

COSTERMONGER.

This a corruption of Costard-monger; Ben Jonson uses it both ways, and it is noticed of his costermonger, by Mr. Archdeacon

Nares, that "he cries only pears." That gentleman rightly defines a costard-monger, or coster-monger, to be "a seller of apples;" he adds, "one who generally kept a stall." He says of Costard, that, "as a species of apple, it is enumerated with others, but it must have been a very common sort, as it gave a name to the dealers in apples."

HUXTER.

Holme, in his heraldic language, says of a huxter, "He beareth *gules*, a man *passant*, his shirt or shift turned up to his shoulder; breeches and hose *azure*, cap and shoes *sable*, bearing on his back a bread basket full of fruits and herbs, and a staff in his left hand, *or*." Huxter, or hutler, is a Saxon word, and implies a dealer in bread and vegetables.

PEDLAR.

This is a corruption from Paddler, *i. e.*, one who goes from place to place—an Itinerant. Holme in his heraldic language describes the pedlar thus—"He beareth *argent*, a crate-carrier, with a crate upon his back, *or;* cloathed in *russet*, with a staffe in his left hand; hat and shoes, *sable*."

PORTER.

One who attended at the ports (originally) for the departure or arrival of vessels, being employed to carry luggage or packages to and fro; hence he was called a porter. Holme says, "He beareth *vert* a porter carrying a pack *argent*, corked *sable;* cloathed in *tawney*, cap and shoes *sable*. This is the badge and cognizance of all porters and carriers of burthens;" but that there may be no mistake, he adds, "they have ever a leather girdle about them, with a strong rope of two or three fouldings hanging thereat, which they have in readiness to bind the burdens to their backs when called thereto."

BARBER.

Holme derives the denomination Barber from *barba*, a beard, and describes him as a "cutter of hair;" he was also anciently termed a *poller*, because in former times to *poll* was to cut the hair; to *trim* was to cut the beard, after shaving, into form and order.

BARBER'S POLE.

The origin of the Barber's Pole is to be traced to the period when the barbers were also surgeons, under the denomination of Barber-surgeons, or Barber-chirurgeons, none other in former times being allowed to "let blood." To assist this operation, it being necessary for the patient to grasp a staff, a stick or a pole was always kept by the Barber-surgeon, together with the fillet

or bandaging used for tying the patient's arm. When the pole was not in use, the tape was tied to it, that they might be both forthcoming when wanted. On a person coming to be bled, the tape was disengaged from the pole, and bound round the arm, and the pole was put into the person's hand: after it was done, it was again tied on, and in this state the pole and the tape were often hung at the door, for a sign of notice to passengers that they might there be bled. At length, instead of hanging out the identical pole used in the operation, a pole was painted with stripes round it, in imitation of the real pole and its bandagings, and thus came the sign. The three colours or bands painted spirally round this pole from top to bottom - red - blue and white - is to indicate respectively the Arteries - Veins and the Tape. F.H.

SHAVING-BRUSHES.

Before the year 1756, it was a general custom to lather with the hand; but the French barbers about that time brought in the brush. It was an old saying—"A good lather is half the shave."

RESTAURATEUR.

This term, so generally applied to tavern-keepers in France, and particularly to the cooks, took its name from a Parisian vintner, named Boulanger, the first to supply the public with soups, in the year 1765, placing over the door this verse from the Bible: —*Venite ad me omnes qui stomacho laboratis, et ego Restaurabo vos!* The bait took such effect, that others in the same line took his example, and the restorative powers of their aliments, added to the singularity of the invitation to partake of them, occasioned their being distinguished by an appellation which has since been indiscriminately applied.

SURGEON.

This term, as applied to medical men, is derived from Chirurgeons, who were formerly incorporated with the barbers, under the denomination of Barber-chirurgeons. In course of time, however, they separated; the "letters of blood" taking upon themselves the new made cognomen of Surgeons; and the pollers of hair, and shavers of chins, the old moiety of their original united appellation of Barbers.

CORN-FACTORS, &c.

About fourscore years back (now upwards of a century), says Harriott, in his *Struggles through Life*, corn-factors, meal-men, and middle-men, as now designated, and well understood, were then unknown. My grandfather was then a baker of some repute in the city, and it was from my father, and sister's brother, I learned the following history of the commencement of corn-factoring, and thence the other two. At this time, when the consumption of corn was small, compared to what it is now in the

metropolis, there was no description of people that stood between growers of corn and bakers. The farmer brought his samples to town; and taking them to Bear-Quay, near the Custom-house, met the bakers, who were the principal buyers of bread corn, and there made their bargains with each other. It is unnecessary to detail concerning other grain, which was sold in the same direct manner to the other purchasers; and it is thence that the present corn market, in Mark-Lane, is still called Bear-Quay Market.

The farmers, according to circumstances and situation, put up at different inns, &c., when they came to town; the Green Dragon and Bull Inns in Bishopsgate Street, were two among others to which farmers resorted. The landlords of these two inns, in particular, were men in good esteem, and by habit became well acquainted with the quality and value of corn; insomuch, that the farmers who used their houses, would request of them at times, when they had not sold, to take the samples to Bear-Quay on the following market-day, and sell for them; paying themselves afterwards for their trouble, &c. The farmer soon found that this made a considerable saving to him, in preference to staying in town till next market-day, or making another journey. At length, the farmer finding that the innkeeper sold the corn as well as he could, and confiding in his host, thought he might frequently save his own time, as well as the expense of the journey, by sending the samples up to the innkeeper to sell, and do the best for him; agreeing to give an allowance of 3*d.* a quarter for the innkeeper's commission.

GOLDSMITHS' YEAR MARKS.

In *Notes and Queries*, vol. vi., occur the following notices of these marks:—In the year 1596, the Roman capital A was used; in 1597, B; and so on alphabetically for twenty years, which would bring us to the letter U, denoting the year 1615: the alphabet finishing every twenty years with the letter U or V. The next year, 1616, commences with the old English letter A, and is continued for another twenty years in the old English capitals. In 1636 is introduced another alphabet called Court alphabet.

From 1656 to 1675	inclusive,	Old English capitals.
1676 to 1695	„	Small Roman letters
1696 to 1715	„	The Court alphabet.
1716 to 1735	„	Roman capitals.
1736 to 1755	„	Small Roman letters.
1756 to 1775	„	Old English capitals.
1776 to 1795	„	Small Roman letters.
1796 to 1815	„	Roman capitals.
1816 to 1835	„	Small Roman letters
1836 to 1855	„	Old English capitals.

The letter for the present year (1853) being S.

In this list it will appear difficult, at first sight, in looking at a piece of plate to ascertain its age, to determine whether it was manufactured between the years 1636 and 1655, or between 1696 and 1715, the Court hand being used in both these cycles: but instead of the lion passant and leopard's head in the former, we shall find the lion's head erased, and Britannia, denoting the alteration of the standard during the latter period.

The letters used as dates in the foregoing list are only those of the Goldsmiths' Hall in London, as denoted by the leopard's head crowned. Other Halls, at York, Newcastle, Lincoln, Norwich, Bristol, Salisbury, and Coventry, had also marks of their own to show the year; and have stamped gold and silver since the year 1423, perhaps earlier. Edinburgh, Glasgow, and Dublin have had the same privilege from a very early period: and, more recently, Chester, Birmingham, and Sheffield. Thus it will be seen, that four marks or punches are used on gold and silver plate, independent of the makers' initials or symbol, viz.:

The Standard Mark.—For gold of the old standard of 22 carats, and silver of 11 oz. 2 dwts.;

A lion passant for England.	A lion rampant for Glasgow.
A thistle for Edinburgh.	A harp crowned for Ireland.

For gold of 18 carats:

A crown, and the figures 18.

For silver of 11 oz. 10 dwts.:

A lion's head erased, and Britannia.

The Hall Mark.—

A leopard's head crowned for London.	Three wheat sheaves and a dagger for Chester.
A castle for Edinburgh.	Three castles for Newcastle.
Hibernia for Dublin.	An anchor for Birmingham.
Five lions and a cross for York.	A crown for Sheffield.
A castle for Exeter.	A tree and fish for Glasgow.

The Duty Mark.—The head of the sovereign, to indicate that the duty has been paid: this mark is not placed on watch-cases, &c.

The Date Mark, or variable letter, denoting the year as fixed by each Hall.

HABERDASHERS.

Minshew derives it from *Habt ihr das*, Teut. Possibly the real derivation is *berdash*, an old English neck-dress, whence a seller of this article was called a *berdasher* or *haberdasher*. But a word of so complex a structure, not apparently reducible to significant elements, must be strongly suspected of corruption, and the origin would naturally be looked for in France, from whence we derive the names of so many of our tradesmen, as butchers, tailors,

cutlers, chandlers, mercers, &c. Now the *Dictionnaire de Languedoc* has, "Debassaire, bonnetier, chaussetier, fabricant de bas," from *debasses*, stockings. With us, "The haberdasher heapeth wealth by hats," but he usually joins with that business the trade of hosier; and possibly, when the meaning of the French term was not generally understood in this country, the name of the article dealt in might have been added to give significance to the word, and thus might have formed *hat-debasser*, or *hat-debasher*, *haberdasher*.

The Haberdashers were incorporated into a company in the year 1447; but it is probable that their number was not great, since in the reign of Henry VI. there were not more than a dozen Haberdashers' shops in the whole city. How much they must have increased during the reign of Elizabeth may be inferred from the complaints made against them, that the whole street from Westminster was crowded with them, and that their shops made so gay an appearance as to seduce persons to extravagant expenditures. The business of the haberdasher was not, however, confined to the lighter articles of a lady's wardrobe, as at present, but extended to the sale of daggers, swords, knives, spurs, glasses, dials, tables, balls, cards, puppets, inkhorns, toothpicks, fine earthen-pots, salt-cellars, spoons, tin dishes; and even mouse-traps, bird-cages, shoeing-horns, lanterns, and Jews'-trumps, contributed to that gay appearance which the haberdashers' shops are said to have made in the reign of our maiden queen.

MERCERS' COMPANY.

This, which is one of the twelve principal companies, or such, says Pennant, who are honoured with the privilege of the Lord Mayor's being elected out of one of them. Mercer by no means implied a dealer in Silks, for Mercery signified all sorts of small wares, toys, and haberdashery. This company was incorporated in 1393.

MERCHANT-TAILORS' COMPANY.

"A *remnant* of all shall be saved."

When Dr. South was appointed chaplain to the Merchant Tailors' Company, he took the above appropriate text, when he preached his inauguration sermon.

This company in former times was merely denominated the Tailors Company, until Henry VII., who was himself a member of it, gave them the title of Merchant Tailors; this was in the year 1501. Edward, the Black Prince, was a member of this far-famed company, and most of the kings of England, since the reign of Edward III., down to George IV. Continental Sovereigns, Princes, Marshals, and Generals, have been, and are enrolled in the same. This is also one of the twelve principal companies.

LORINER.

Among the various companies of the city of London, some of which have very peculiar, and not generally understood names, this is one. Loriner is from the French *Lorimer*, signifying a maker or manufacturer of bridle bits, stirrups, and other saddler's ironmongery. The time has gone by with the Loriner's Company, as well as with others, when they granted their freedom or livery to those only who were of the trade by which the company was denominated.

PUBLIC-HOUSE SIGNS, &c.

"I'm amused at the Signs
As I pass through the town,
To see the odd mixture—
A Magpye and Crown,
The Whale and the Crow,
The Razor and Hen,
The Leg and Seven Stars,
The Axe and the Bottle,
The Tun and the Lute,
The Eagle and Child,
The Shovel and Boot."

Bristol Apollo, 1710.

Public-house Signs, especially in and about the metropolis, present some laughable absurdities, a specimen of which is given in the above compound of rhyme and prose. Englishmen, it is said, are fond of contradictions, a corroboration of the truth of which is not only to be found in the sign-board of the tavern, but in the foaming bowl of punch which is to be procured there.

As this work professes to embrace a little of every thing, the origin of some of the most remarkable tavern appellations and public-house signs will now be noticed, satisfied that the reader will feel an interest in the same; for

"Whoe'er has travell'd life's dull round,
Where'er his various tour has been,
May sigh, to think how oft he found
His warmest welcome at an Inn."—*Shenstone.*

THE HUMMUMS.

An hotel, situated in Covent Garden, and famed for its hot and cold baths. Dr. Shaw, in his Travels, says, that hummums is a corruption of *hammum*, the Arabic term for a bath or bagnio. Parson Ford, who so conspicuously figures in Hogarth's Modern Conversation, died in the latter house. The first bagnio, or bath, for sweating or hot bathing in England, it is believed, was that in Bagnio Court, Newgate Street, which afterwards became an hotel, or lodging-house, after which the Hummums in Covent Garden were opened upon the same plan.

THE FLYING HORSE.

The Flying Horse was originally intended to represent the Pegasus of the ancients; consequently it is not so unmeaning a sign as it has been thought to be.

THE HAT AND TUN.

A house so named in the vicinity of Hatton Garden was evidently intended to allude to the family of the Hattons, whose mansion formerly stood near the spot. This sign is obviously a Rebus.

SIMON THE TANNER OF JOPPA.

In Long Lane, Southwark, there is a house so named, probably having its origin in the times when Scripture names were adopted for men and things. In Acts x. 32, we read, that the apostle Peter dwelt for some time at the house of Simon a tanner.

THE BEAR AND RAGGED STAFF.

This, being part of the armorial bearings of the Earls of Warwick, has been set up in honour of that noble house; while others bear the name of the "Earl of Warwick," and "Guy, Earl of Warwick." The arms were, doubtless, the original sign, but latterly only the name has been used.

BRACE, KING'S BENCH.

This place was originally kept by two brothers of the name of Partridge, from whom it obtained the present title, being a pun upon their name, they being a Brace of Partridges.

THE GRAVE MORRIS.

A house so named, stands opposite the London Hospital. A painter was commissioned to embody the inscription; but this knight of the brush was not possessed of a poet's eye, and therefore could not depict the form of things unknown or imaginary. The sign is in consequence written up, "The Grave Morris."

In Junius's *Etymologicon*, *Grave* is explained to be Comes, or Count, as Palsgrave is Palatine Count; of which we have an instance in Palsgrave-head Court, Strand, so called in memory of the Palsgrave Count, or Elector Palatine, who married Princess Elizabeth, daughter of James I. Their issue was, the Palsgrave Charles Louis, the Grave Count, or Prince Palatine Rupert, and the Grave Count, or Prince Maurice.

THE SWAN WITH TWO NECKS.

This sign has long been an object of mystery to the curious; but this mystery has been explained by the alteration of a single

letter. The sign was originally written "The Swan with two *Nicks;*" the meaning of which we find to be thus fully explained, in a communication to the Antiquarian Society, by the late Sir Joseph Banks.

At a meeting of the Antiquarian Society, held in the year 1810, Sir Joseph Banks presented a curious roll of parchment, exhibiting the marks or *nicks* made on the beaks of the swans and cygnets in the rivers and lakes in Lincolnshire; accompanied with an account of the privileges of certain persons for keeping swans in these waters, and the duties of the king's swan-herd in guarding these fowls against depredators; also, for regulating their marks, and for preventing any two persons from adopting the same figures and marks on the bills of their swans. Thus, from the circumtance of marking these swans with nicks, originated the sign of the "Swan with two Nicks," now corrupted into the "Swan with two Necks."

GOAT AND COMPASSES.

This sign, so well known to those who visit Chelsea, is derived from the days of the Commonwealth, when it was the fashion of the enthusiasts of that period to append scriptural quotations to the names given them by their parents, or to adopt them entirely instead. This rage for sacred titles, induced them also to coin new names for places and things. The corruption "God encompasseth us," to "Goat and Compasses," is obvious, and seems quite natural. The house is now called the "Compasses."

BAG OF NAILS.

The Bag of Nails, at Chelsea, is claimed by the smiths and carpenters in its neighbourhood as a house originally intended for their peculiar accommodation; but had it not been for the corruption of the times, it still would have belonged to the *Bacchanals*, who, in the days of the rare Ben Jonson, were accustomed to make a holiday excursion to that pleasant part of the environs of London. One age has contrived to convert Bacchanals into Bag o' Nails; may not a future age take the liberty of converting Bacchanalians into that of Bag o'-Nailians?

JOHN O' GROAT'S HOUSE.

James IV. of Scotland sent Malcolm Gavin, and John de Groat, two brothers, into Caithness, with a letter written in Latin, recommending them to the kind regards of the people of that county. —They became possessed of lands in the parish of Anisley, on the banks of the Pentland Firth, which was equally divided between them. In course of time there were eight families of the same name, who shared alike, and lived comfortably and peaceably for

many years. These were accustomed to meet, to celebrate the anniversary of the arrival of their progenitors. At one of these meetings it became a matter of dispute which of them was entitled to enter first, and take the head of the table, which had like to have terminated fatally, but for the presence of mind of John de Groat, proprietor of the ferry, who remonstrated with them; pointed out the necessity of unanimity as regarded their own happiness, their respectability among their neighbours, and general safety from the inroads of those clans who might envy them, and take advantage of their dissensions. He then proposed the building of a house, to which they should contribute equally; and he promised at their next meeting he should so order matters, as to prevent any dispute about precedency. Having gained their assent, he proceeded to build a house, with a distinct room of an octagonal form, having eight doors and eight windows, in which he placed a table of oak, with eight sides. At the next annual meeting he desired each to enter singly at different doors, and take the head of the table, himself entering the last, and taking the remaining unoccupied seat. By this ingenious manœuvre they were all placed on an equal footing, and good-humour and harmony were restored and established. Such was the origin of the sign of "John o' Groat's house."

VALENTINE AND ORSON.

There is a house so named in Long Lane, Bermondsey. It would appear to have originated with some romantic reader, who had been affected with the tale of these two brothers, who were sons of the Emperor of Constantinople, Alexander, who married the beautiful sister of Pepin, king of France, named Bellisant; who being banished by the Emperor during her pregnancy, having been falsely accused by his prime minister, she took refuge in the forest of Orleans, in France, where she was delivered of male twins: one of which was taken from her by a she-bear, and suckled by it for some time, hence called Orson. The other being discovered by the king, Pepin her brother, during her search after Orson, was brought up at the court of his uncle. Orson being a terror to the neighbourhood when he grew up, was overcome by his brother, and tamed so far as to be brought to court. Shortly after overcoming the Green Knight, he received the hand of the Lady Fezon, previous to which he had attained the power of speech; and Valentine married Eglantine, the king's daughter, when they discovered they were cousins.

THE GUY'S HEAD.

This sign was intended to do honour to the philanthropy of Mr. Thomas Guy, who founded the hospital in the Borough which bears his name, and which cost the sum of £18,793 : 16 : 1; and the sum left for its endowment was £219,499 : 0 : 4.

BLACK DOLL AT RAG SHOPS.

The Black Doll, used as a sign by the dealers in rags, is by some supposed to have originated with a person who kept a house for the sale of toys and rags in Norton Flogate, about eighty years ago. An old woman brought him a large bundle for sale, but desired it might remain unopened until she called again to see it weighed. Several weeks elapsed without her appearing, which induced the master of the shop to open the bundle, when he found a *black doll*, neatly dressed, with a pair of gold earrings appended. This he hung up over his door, for the purpose of being owned by the woman who left it. Shortly after this she called, and presented the doll to the shopkeeper, as a mark of gratitude for his having, by its means, enabled her to find out her bundle. The story having gained circulation, this figure has been generally used by dealers in rags, ever since this original instance of honesty in this class of merchants. Such is the romance of the black doll; the reality will be found, we believe, in the fact, that cast off clothes having formerly been purchased by dealers in large quantities, for the purpose of being resold to merchants, to be exchanged by them in traffic with the uncivilised tribes, who it is known will barter any thing for articles of finery; a black doll gaily dressed out, was adopted as the sign of such dealers in old apparel.

PUBLIC-HOUSE CHEQUERS.

Few people, it is presumed, are aware of the origin of the Chequers, which are seen on the sides of the doors or window shutters of public-houses. By some it is said, that they represent the arms of a nobleman in whom the right of licensing was formerly invested. By others, they have been regarded as an intimation that the game of tables might be played therein by the customers. But whatever be its origin, this mark of a house of entertainment boasts of a very high antiquity; for on the sides of the doorway of one of the houses at Pompeii, the Chequers are still seen, and which is supposed to have been an inn.

THE BELL SAVAGE.

The etymology of the Bell Savage on Ludgate Hill, has been variously, but very incorrectly given; the following, however, may be relied on as correct. The Bell Savage, now called *le belle Sauvage*, took its name from those premises once being the property of lady Arabella Savage, who made a deed of gift of them to the Cutlers' Company; corroborative of which, a painting may be seen in Cutlers' Hall, representing her ladyship, accompanied by her conveyancer, presenting the said deed of gift to the Master and Wardens of the aforesaid company.

THE BOLT-IN-TUN.

A game the Roman and Grecian youth were wont to exercise themselves in. The *bolt* was a short javelin, and the *tun* was placed as a kind of target; he who threw the bolt through a small hole in the tun, being declared victor. The origin of this sign is given by authors, as being the monogram of the Abbot Bolton, who bore for his device a Bolt in a Tun, as may be seen in the Abbot's window in the church of Bartholomew the Great, Smithfield.

THE BULL AND MOUTH, AND BULL AND GATE.

The two inns here named, are a strong specimen of the corruption so prevalent in the designation of public resorts in and about the city of London, indeed throughout the whole country. The original names were Boulogne-Mouth and Boulogne-Gate, in commemoration of the destruction of the French flotilla at the mouth of Boulogne harbour, and of the capitulation of the town being signed at the gate of Boulogne in the reign of Henry VIII. The Bull and Mouth is now called the Queen's Hotel.

DOG AND DUCK TAVERN.

The sign of this once very popular tavern, took its name from a famous dog which hunted ducks in a sheet of water on this spot. Over a low small-gabled-end fronted house, was seen, in an oblong square place, moulded in a kind of red composition, the dog and duck.

SPREAD EAGLE.

The Spread Eagle, which constitutes with some variations the arms of Austria and Prussia, originated with Charlemagne, the first Emperor of Germany, who added the second head to the Eagle, to denote that the empires of Rome and Germany were in him united. This was A.D. 802.

NONESUCH HOUSE!

We have seen in the neighbourhood of London, and in various parts of the country, "Nonesuch House," or "Nonesuch Cottage," &c. This term originated from the residence of Hans Holbein, the celebrated painter to Henry VIII., which stood on London Bridge. It was entirely framed of wood, was made in Holland, and when placed on the bridge was completed without a single nail; in consequence of which, Sir Thomas More christened it, "Nonesuch House!" and which has since become a cognomen for various residences and villas throughout the country.

COAL-HOLE TAVERN.

A tavern so called in Fountain Court, Strand, a well-known site for midnight gossiping. Here the most celebrated comedians

have long entertained their private convivial friends after they have delighted the town. Here, too, certain poets, painters, sculptors, musicians, and other ingenious wights, who prefer late hours, a smoky room, and hilarity, to the sober comforts of domestic home, waste the night in glorious independence, fearless of the curtain lecture that appals the uxorious wight, who sometimes trespasses against the orders of the house. The Coal-hole merely derives its name from its gloomy situation, and its original contiguity to a coal-yard.

BLOSSOMS INN.

The Blossoms Inn, Lawrence Lane, derives its name from the rich borders of flowers which adorned the original sign of St. Lawrence. These were the effects of his martyrdom—"for," says the legend, "flowers sprung up on the spot of his cruel martyrdom."

CATHERINE WHEEL.

Alban Butler says, St. Catherine was beheaded under the Emperor Mexentius, or Maximinus the Second. He adds, "she is said first to have been put upon an engine made of four wheels, joined together and stuck with sharp pointed spikes, that when the wheels were moved her body might be torn to pieces. At the first stirring of this terrible engine, the cords with which the martyr was tied were broke asunder by the invisible power of an angel, and, the engine falling to pieces by the wheels separating one from another, she was delivered from that death." Hence the name of St. Catherine's Wheel. It has also given name to a peculiar form of window in Gothic architecture, in which the spokes of a wheel are represented. It thus differs from the Marigold window, the compartments of which are shaped like the petals of that flower.

THE THREE LEGS.

This public-house sign, and which is more general in the country than in London, is the arms of the Isle of Man. Its ancient bearing was a ship; but the arms are now, and have been for centuries, gules "three armed legs" *proper*, or rather *argent*, conjoined in *fess* at the upper part of the thigh, fleshed in *triangle*, garnished and spurred *topaz*. So long as the King of Man wrote *Rex Manniae et Insularum*, they bore the ship; but when the Scots had possession, with the Western Islands, the legs were substituted. It is said of the "three legs," that with the toe of the one they spurn at Ireland, with the spur of the other they kick at Scotland, and with the third they bow to England.

TUMBLE DOWN DICK!

This sign, once so well known in that part of the borough of Southwark, near to London Bridge, was set up on the restoration

of Charles II., and was intended as a burlesque on Richard Cromwell, who had too much simplicity and honesty to manage the reins of government, which devolved on him on the death of his father.

LARK-HALL TAVERN.

This place is of great antiquity; it stood in the midst of meadows and corn-fields, and was much resorted to by bird-catchers, who frequented this place with their nets; and in time it became noted, and much resorted to by the Londoners on Sundays, who came here to purchase larks, and other singing-birds, from the bird-catchers, from whence it was called Lark-hall. At this period also, the bath-room, which now stands at the brow of the hill, a quarter of a mile west of Lark-hall, towards Clapham, was much frequented; and the spring which now supplies the present bath was also reckoned very salubrious, and boasted many fashionable visiters during the summer months; but there being no high-road, both that and the Lark were inacessible in the winter months.

Over the entrance to Lark-hall tavern, is the following whimsical notice, which must be read backwards to be understood,—"Tsurt Tonnac I; nos duh sie Man Ym ,ts uje Ru Saem dna, doogro uQil hTiW."

GOLDEN FLEECE.

This sign, supposed to be the most ancient of any, and which we meet with in almost every provincial town, has a classical derivation; applying to the Golden Fleece which was brought from Colchis by Jason, about 1263 years before Christ.

PUBLIC BUILDINGS, INNS OF COURT, WARDS, CHURCHES, STREETS AND LOCALITIES OF LONDON AND WESTMINSTER.

LONDON.

The first mention we find of the City of London in history, says Maitland, is by the illustrious and celebrated Roman historian, Tacitus, by the appellation of *Londinium*, when he acquaints us that Suetonius Paulinus, the Roman general, being employed in the conquest of the Isle of Mona, or Anglesey, in North Wales, he received advice of the revolt of the Britons; wherefore, with the utmost expedition, he began his march to the assistance of the veterans and colonies; and, marching through the midst of the enemy, arrived at London, which then was celebrated for its great number of merchants, and plenty of merchandise.

As to the etymology of the word London, antiquaries are not agreed; Geffrey of Monmouth derives it from *Caer-Lud*, or Lud's-town: Erasmus, from *Lindum*, a city of Rhodes: Vitus, from *Lugdu*, a Celtic prince, Lugdon: Selden, from *Llan-Dyn*, the Temple of Diana; this conjecture is founded upon the great number of boars' tusks (found in the neighbourhood of St. Paul's cathedral), horns of oxen, and stags, whose bodies were proper sacrifices to that deity. Somner derives it from *Llawn*, *Plenus*, and *Dyn*, *Homo*, a populous place, which he imagines London always to have been, which I take to be (continues Maitland) an appellation very unsuitable with the low condition this city has been many times reduced to; especially when the whole of its inhabitants were destroyed by Boadicea. Camden derives it from *Lhong* and *Dinas; Lhong*, signifying a ship, and *Dinas*, a town, that is, ship-town, or a city of ships. The first author who speaks of London (*Londinium*) as a city, is Cornelius Tacitus, who also calls it *Augusta*. Ammianus Marcellinus mentions an ancient place once called *Londinium*, but then *Augusta;* and again refers to it under the name of *Augusta Trinobantum*. There is a very curious transcript in the Tower of an ancient document relative to the antiquity of London, presented to Henry VI. in the seventh year of his reign (1427), when taken out of the city archives. A brief translation of this old manuscript is as follows:—Among the noble and famed cities of the world, that of London, the only seat of the realm of England, is the chief; the fame of which is known far and near. It is remarkable for wholesome air; but, above all, for the Christian religion. Its liberties and ancient foundation being, according to records, older than Rome; built by Brute after the manner of Troy, long before the time of Romulus and Remus; and to this day the manners, customs, liberties, and rights of Troy are universally enjoyed!"

PAVING OF LONDON.

London was unpaved till 1417; when Henry IV., convinced that Holborn was deep and dangerous, ordered two ships to be laden with stones, at his own expense, each 20 tons in burden, to repair it.

LONDON BRIDGE.

Stow, in his *Survey of London*, says, a ferry being kept in the place where now the bridge is built, at length the ferryman and his wife deceasing, left the said ferry to their daughter Mary, which, with the goods left her by her parents, as also with profits arising from said ferry, built a House of Sisters, in the place where now standeth the east part of St. Mary Over'ier's Church,* above the quire where she (Mary) was buried; into which house she gave

* A corruption of St. Mary, over the river.

the profits and oversight of the ferry. But afterwards, the said House of Sisters being converted into a College of Priests, the priests built the bridge of timber, as all other great bridges of the land were, and from time to time kept the same in reparations; till at length, considering the great charges of repairing the same, there was, by aid of citizens and others, a bridge built with arches of stone. Now, touching the foundation of the stone bridge, it followeth thus: About the year 1176, the stone bridge over the river Thames, at London, was begun to be founded by Peter of Colechurch * near unto the bridge of timber, but somewhat more towards the west; for I read that Botolph Wharf was, in the Conqueror's time, at the head of London Bridge. The king assisted this work, a cardinal then being legate here; and Richard, archbishop of Canterbury, gave 1000 marks towards the foundation. The course of the river for the time, was turned another way about, by a trench cast for that purpose, beginning, as it is supposed, east about Rotherhithe, and ending in the west about Patricksey, now termed Battersea. This work, to wit, the arches, chapel, and stone bridge, having been thirty-three years in building, was, in the year 1209, finished by the worthy merchants of London,—Serle Mercer, William Almaine, and Benedict Botewright, principal masters of the works; for Peter of Colechurch deceased four years before it was completed. The present bridge is 928 feet long, and was built from the designs of John Rennie, a native of Scotland, and of his sons John and George. The first stone was laid June 15, 1825, and the bridge publicly opened by William IV., 1831. It is built of granite, and is said to have cost, including the new approaches, near two millions of money. The lamps are made from cannon taken in the Peninsular war. It is the last bridge over the Thames, or the one nearest the sea.

THE THAMES.

"Majestic river! fraught with riches
From ev'ry shore. The Indus and the Ganges,
With other mighty streams renown'd,
Hail thee as their chief;
Yield thee the produce of their clime,
And give thy nation homage."

This river, so famed in the commercial world, derives its name from a compound of Thame and Isis, and which in process of time came under the familiar denomination of Thames. The junction was formed a little above Oxford, but the Isis now is lost in the compound term, as the river is denominated the Thames even to its very source. The banks of the Thames have long been famed for the beauty of verdure, and taste with which

* Chaplain of the church of St. Mary Colechurch, in the Poultry.

they are adorned. They are studded with neat cottages, or elegant villas crown the gentle heights; the lawns come sweeping down like carpets of green velvet to the edge of its soft-flowing waters, and the grace of the scenery improves until we are borne into the full bosom of its beauty—the village of Richmond, or, as it was anciently called, Sheen.* Below London Bridge we have Greenwich, and other beautiful scenery of the county of Kent. The opposite bank on the Essex side is flat, and is famed for nothing but Tilbury Fort, where Elizabeth, when the Spanish Armada threatened this country, reviewed her troops who were collected to repel the invaders.

THE NEW RIVER.

During the reigns of queen Elizabeth and James I., acts of parliament were obtained for the better supplying of the metropolis with water: but the enterprise seemed too great for any individual, or even for the city collectively, to venture upon, until Mr. Hugh Middleton, a native of Denbigh, and goldsmith of London, offered to begin the work. The Court of Common Council accepted his offer; and having vested him with ample powers, this gentleman, with a spirit equal to the importance of the undertaking, at his own risk and charge began the work. He had not proceeded far, when innumerable and unforeseen difficulties presented themselves. The art of civil engineering was then little understood in this country, and he experienced many obstructions from the occupiers and proprietors of the lands through which he was under the necessity of conducting this stream.

The distance of the springs of Amwell and Chadwell, whence the water was to be brought, is twenty miles from London; but it was found necessary, in order to avoid the eminences and valleys in the way, to make it run a course of more than thirty-eight miles. "The depth of the trench," says Stow, "in some places, descended full thirty feet, if not more; whereas, in other places, it required as sprightful arte againe to mount it over a valley, in a trough betweene a couple of hills, and the trough all the while borne up by wooden arches, some of them fixed in the ground very deepe, and rising in height above twenty-three foot."

The industrious projector soon found himself so harassed and impeded by interested persons in Middlesex and Hertfordshire, that he was obliged to solicit a prolongation of the time to accomplish his undertaking. This the city granted, but they refused to interest themselves in this great and useful work, although Mr. Middleton was quite impoverished by it. He then applied, with more success, to the king himself; who, upon a moiety of the concern being made over to him, agreed to pay

* See Richmond.

half the expense of the work already incurred, as well as of the future. It now went on without interruption, and was finished according to Mr. Middleton's original agreement with the city; when, on the 29th of September, 1613, the water was let into the bason, now called the New River Head, which was prepared for its reception. By an exact admeasurement of the course of the New River, taken in 1723, it appeared to be nearly thirty-nine miles in length. This great undertaking cost half a million of money, and was the ruin of its first projector; who parted with his interest in it to a Company called the New River Company, in whose hands it still remains, reserving to himself and his heirs for ever an annuity of £100 per annum. This annuity ceased to be claimed about the year 1715.

The property of the New River is divided into seventy-two shares; for the first nineteen years after the finishing of the work, the annual profit upon each share scarcely amounted to twelve shillings. A share is now considered to be worth £11,500, and they have been sold as high as £14,000.

WATER PIPES.

Water was first conveyed to London by leaden pipes, 21 Henry III., 1237. It took near fifty years to complete it; the whole being finished, and Cheapside Conduit erected only in 1285. An engine erected at Broken Wharf, to convey water by leaden pipes, 1594. The New River brought to London from Amwell, in Hertfordshire, by Sir Hugh Middleton, in 1613. The city supplied with its water, by conveyances of wooden pipes in the streets, and small leaden ones to the houses, and the New River Company incorporated, in 1620. So late as queen Anne's time, there were water-carriers at Aldgate-pump.

BRIDGE HOUSE ESTATES.

"Towards the support and repairs of London Bridge, which was built, as before stated, in the reign of Henry II., king John, his son, gave divers parcels of ground, in London and its vicinity, to build upon, the profits whereof were to be continually employed as above stated. Hence this property has been called the Bridge Estates, or Bridge House Estates."—*Maitland's London.*

ROYAL EXCHANGE.

The first Royal Exchange was founded by Sir Thomas Gresham. The first stone was laid June 7, 1566, and the building opened by Queen Elizabeth in person, January 23, 1570. This Exchange was destroyed in the great fire of 1666. Pepys describes its appearance as a sad sight, nothing standing there of all the statues

and pillars, but Sir Thomas Gresham in the corner. The second Exchange was built by Edward Jarman or Jerman, one of the City Surveyors. It is said to have cost £58,962, and was destroyed by fire January 10, 1838. The statue of Sir Thomas Gresham again escaped uninjured. The present building was built from designs of William Tite, and opened by Her Majesty in person October 28, 1844. The pediment was made by R. Westmacott R.A. (the younger), the marble statue of Her Majesty in the quadrangle by Lough; and the statues of Sir Thomas Gresham, Sir Hugh Middleton, and Queen Elizabeth, by Messrs Joseph, Carew, and Watson. It is said to have cost £180,000.

STATUES, ROYAL EXCHANGE.

As the origin of the statues in the Royal Exchange may not be generally known, the original precept issued by the Court of Aldermen for the erection of the one to Charles II. is here introduced, and which also alludes to the origin of the other statues therein placed.

SMITH, MAYOR.

Martis Vndecimo Die Novembr' 1684, *Annoque Regni Regis* CAROLI *Secundi*, Angl', &c., *Tricessimo Sexto.*

Whereas, the statue of king CHARLES the First (of blessed memory) is already set up in the Royal Exchange, and the Company of Grocers have undertaken to set up the statue of his present MAJESTY, and the Company of Clothworkers that of king JAMES, and the Companies of Mercers and Fishmongers the statues of queen MARY and queen ELIZABETH, and the Company of Drapers that of EDWARD the Sixth, this court doth recommend it to the several companies of this city hereafter named, viz., the Companies of Goldsmiths, Skinners, Merchant Tailors, Haberdashers, Salters, Ironmongers, Vintners, Dyers, Brewers, Leathersellers, Pewterers, Barber-Chirurgeons, Cutlers, Bakers, Wax Chandlers, Tallow Chandlers, Armourers, Girdlers, Butchers, Sadlers, to raise money by contributions, or otherwise, for setting up the statues of the rest of the kings of England (each company one), beginning at the CONQUEROR, as the same were there set up before the Great Fire. And for the better order of their proceeding herein, the master and wardens, or some members of the said respective companies, are desired within some convenient time to appear before this court, and receive the further directions of this court therein.

And in regard of the inability of the Chamber of London to advance monies for the carrying on and finishing the Conduit, begun to be set up with His MAJESTIES approbation, at the upper end of Cheapside, it is earnestly recommended from this Court to all the rest of the Companies of this City (other than those before named), to raise moneys likewise by contributions, or

otherwise, for the carrying on and finishing the said work, so necessary to the ornament of this city; and to pay the same into the Chamber, to be laid out and employed for the said purpose. —*Wagstaffe.*

GRASSHOPPER.

The grasshopper on the top of the Royal Exchange, was the crest of Sir Thomas Gresham.

GRESHAM COLLEGE AND LECTURES.

So denominated from Sir Thomas Gresham, who founded the same. A writer says:—To Sir Thomas Gresham, who lived in the reign of queen Elizabeth, and who was styled the Royal Merchant, in consequence of feasting ambassadors and entertaining princes, the city of London is indebted for the Royal Exchange, which he erected at his own expense, and liberally endowed a College for Lectures, which are now almost a dead letter, as few persons ever think of attending the Gresham Lectures, which are given during the law terms. When the Gresham Lectures were established, the Lord Mayor, Aldermen, and Commons left in trust to see proper persons appointed, sent letters to the Universities of Oxford and Cambridge, stating, that for want of judgment to discern men of most sufficiency in the said faculties, they might make default, and commit some error in the election; they therefore prayed each University to nominate two proper persons to fill the offices of professors. Strange as it may seem, the heads of Cambridge were jealous of these lectures, nor was it until Lord Burleigh gave them leave, that they consented to act. The first Gresham College was taken down in 1768, and the ground on which it stood made over to the Crown for a perpetual rent of £500 per annum. A new College was subsequently erected, and the first lecture read in it Nov. 2, 1843.

CHARTER HOUSE.

This celebrated school was instituted June 22, 1611, by Thomas Sutton of Camps Castle, in the county of Cambridge, and so called from a Monastery of Carthusian monks founded in 1371 on a Pest-house field, by Sir Walter Manny, knight. St. Bruno was the founder of the Order of Carthusian Monks, and is styled by writers of his own age, Master of the Chartreuse; and from his order comes our Charter House at London.

LLOYD'S COFFEEHOUSE.

Lloyd's Coffeehouse was originally in Lombard Street, at the corner of Abchurch-lane, subsequently in Pope's-Head Alley,

where it was called New Lloyd's Coffeehouse; but on February 14, 1774, it was removed to the north-west corner of the Royal Exchange, where it remained until the destruction of the building by fire. During the rebuilding the subscribers occupied the South Sea House; but on the reopening of the Royal Exchange they returned to their former locality.

GERARD'S HALL.

In Basing Lane formerly stood a stately stone edifice, belonging to the Gisor family, called Gisor's Hall, but subsequently Gerard's Hall. In 1852 this celebrated inn was doomed to destruction, owing to its standing in the way of the new street from London Bridge to St. Paul's; and its beautiful and much admired Norman crypt would have been destroyed, but for the commendable exertions of Mr. Deputy Lott, to whom the public are indebted for its preservation in the new Crystal Palace at Sydenham.

BAKEWELL, OR BLACKWELL HALL.

This hall, once famed as a cloth hall, was founded by the Mayor and Corporation (20th Richard II.) in the house formerly belonging to the family of the Basings, but subsequently in the possession of Thomas Bakewell, from whom the Hall derives its name. Bakewell Hall was rebuilt in 1588, destroyed in the great fire of 1666; re-erected in 1672, and ultimately taken down to make way for the present Bankruptcy Court in 1820.

HICKS' HALL.

This building formerly stood in Saint John Street, facing West Smithfield; it was built by Sir Baptist Hicks, afterwards Viscount Camden, who was for some time a merchant in Cheapside, and died in 1629. It was named after the builder; and the new building erected as the County Hall of Middlesex, in Clerkenwell Green, still retains its name. William Lord Russell, the patriot, was condemned to death in Hicks' Hall; and Count Koningsmark, the real though not the actual assassin of Mr. Thynne, was acquitted in the same building. The distance on the milestones of the great north road were formerly measured from Hicks' Hall. A few so marked still remain.

SALTER'S HALL.

This hall, which is in the vicinity of St. Swithin's Lane, belongs to the Company of Drysalters. Some imagine that it derives its name from John Salter, who died in 1605. Certainly, the coincidence in name is indisputable, and what is more so, he

was one of the Company, and was a good benefactor to them. It is said, that the beadles and servants of the Worshipful Company of Salters are to attend divine service at St. Magnus' Church, London Bridge, pursuant to the will of Sir John Salter, in the first week in October, and each person is to say three times, "How do you do, Brother Salter? I hope you are well!" The Salters' Company was incorporated in 1558.

GUY'S HOSPITAL.

This celebrated hospital derives its name from Thomas Guy, a bookseller of Lombard Street, who is said to have made his fortune ostensibly by the sale of Bibles, but more it is thought by purchasing seamen's tickets, and by his great success in the sale and transfer of stock in the memorable South Sea Year of 1720. It is said of him, that when consulting with a friend relative to his will, the latter advised him to search the South Sea Books, and return, as had been done by one or two individuals possessing heroic virtues, the money to the perishing families that were undone by the purchase of his stock. This advice he rejected, although by acting upon it, he was told he would have raised a monument to his memory, as much to his glory as the hospital, and added the praise of justice to his fame. The hospital was built 1721. He died 1724.

FOUNDLING HOSPITAL.

The first Foundling Hospital was erected in Paris, in 1677. The London Foundling Hospital, which was projected and endowed by Captain Thomas Coram, was founded in 1739; began to receive children, 1756; let part of their estate in 1797, which yields £2000 a-year in addition to their income. The celebrated Handel used to preside at the organ of the chapel of this institution; and it may not be generally known, that his celebrated "Messiah" was concocted by him in this chapel; and which even now, at the present day, can boast of a musical choir equal to most of our cathedrals.

BONNER'S FIELDS.

Bonner's Fields, so called after the celebrated Bonner, Bishop of London, who had a palace there. He entered at Oxford about 1512; Bishop of Hereford, 1539; Bishop of London, 1540; deprived, May 1550; and died in the Marshalsea Prison, Sept. 5, 1569.

BANCROFT'S ALMS-HOUSES.

Bancroft's Alms-Houses, so called after one Francis Bancroft, who left the sum of £28,000 and upwards to the Company of

Drapers for their erection and endowment. He was an officer of the lord mayor's court, and died in 1729 worth £80,000, all of which he is said to have obtained by harsh acts of justice in his capacity as a city officer. Bancroft was a most eccentric character, and desired that the lid of his coffin should have a square of glass in it, that it should not be fastened down, and that it should remain above ground. This was conformed to, a conditional bequest being attached to the fulfilment of it. He lies in Saint Helen's Church, Great Saint Helen's, Bishopsgate Street.

WARDS.

Though I cannot ascertain the time, says Maitland, when this city (London) was at first divided into wards; yet I am of opinion that the first division thereof was not on account of the government, but rather that London, like other cities and towns of the kingdom, was anciently held of the Saxon kings and nobility in demean, and whose several properties therein, being so many sokes or liberties, were under the immediate dominion of their respective lords, who were the governors or wardens thereof; whence, I imagine, arose the Saxon appellation *ward*, which signifies a quarter or district: this opinion is not only corroborated by the wards of Baynard's Castle, Farringdon, Coleman Street, and Basinghall or Bassishaw's, still retaining the names of their ancient proprietors, but also by the other wards of the city being alienable; which, upon alienation, the purchaser or purchasers became the proprietor or proprietors thereof, with the additional epithets of alderman or aldermen.

ALDGATE WARD.

One of the twenty-six wards of London, and so called from Aldgate, a gate or postern in the city wall, towards the east.

When the Saxons first possessed themselves of this city, they found this gate sorely decayed, and more ruinous than any of the rest, therefore they imposed the epithet of *eald*, or *ald*, upon it; *i.e.*, old.

QUEENHITHE WARD.

The original name of Queenhithe was Edrid's hithe, or harbour. In Henry the Third's time it fell to the crown, and was called *Ripa Reginæ*, or the Queen's Wharf. It was probably part of her majesty's pin-money, by the attention paid to her interest.

CHEAP WARD.

Cheap Ward, derives its name from the Saxon word *chepe*, a market, once applied to our Cheapside, which was formerly called West Cheap, in order to distinguish it from East Cheap.

VINTRY WARD.

Vintry Ward comprises a part of the north bank of the Thames, where the merchants of Bordeaux formerly bonded and sold their wines: the word vintry, is derived from vine-tree.

BILLINGSGATE WARD.

Billingsgate, which "the ladies of the British Fishery" (as Addison has humorously designated them) have rendered of such notoriety, boasts of having had for an alderman the patriotic Beckford, a great scolder! The derivation of Billingsgate is very ancient, being from Belin, King of Britain, about 400 years before Christ, who built a gate, and named it Belin's Gate, after himself.

BISHOPSGATE WARD.

A modern author conjectures this ward, says Maitland, to have derived its appellation from Erkenwald, Bishop of London, who first erected it, about anno 675; but I suppose it to have been so called, out of compliment to that excellent bishop, William Norman, who seems to have delighted in nothing more than doing good to the citizens.

CRIPPLEGATE WARD.

Westward from Moorgate stood Cripplegate, from whence this word takes its name. It was so denominated from the number of cripples who anciently begged there.

ALDERSGATE WARD.

The name of this ward is derived from the gate which stood here. Stow, speaking of this gate, says:—"Ældresgate, or Aldersgate, so called, not of Aldrich or of Elders, that is to say, ancient men builders thereof; nor of Eldarne trees growing there more abundantly than in other places, as some have fabled; but from the very antiquity of the gate itself, as being one of the first four gates of the city, and serving for the northern parts, as Aldgate for the east; which two gates being both old gates, are, for difference sake, called the one Ealdegate, and the other Aldersgate."

FARRINGDON WARDS.

These aldermanries, *i. e.*, Farringdon Within and Farringdon Without, were formerly but one; and which was conveyed by John le Fenere, for an equivalent, to William Farringdon, citizen and goldsmith, in the year 1281, in whose possession, and that of his son, it continued about eighty years; and whose enjoyment

thereof by name (although now divided into two), is like to be coeval with time. Farringdon Without is by far the largest Ward, and so called from its being without the walls.

BREAD STREET WARD.

Bread Street, which gives denomination to the ward, was so called from a Bread market, anciently held there, during which time the city bakers were not permitted to sell bread at home, but were obliged to dispose thereof in this market.

LANGBOURNE WARD.

So denominated from a brook, or bourne, which ran through this locality, and which, being of some length, was called Long-bourne, now corruptly Lang-bourne.

DOWGATE WARD.

This ward derives its name from a dock or water gate, called Downegate, "so called," says Stow, "of that down-going or descending thereunto."

PORTSOKEN WARD.

Maitland says, the Ward of Portsoken, about the year 967, was given by king Edgar to certain military knights for their gallant deportment in the service of their country; and Edgar having constituted the said knights a body politick and corporate, their lands or district was thereby converted into a jurisdiction, soke, or liberty; which, from its vicinity to Aldgate, received the appellation of Portsoke, or the Gate Liberty; which liberty, ward, or parish, together with the church thereof, was in the year 1115, by the proprietors, the descendants of the said knights, given to the priors and canons of the Trinity convent within Aldgate.

CASTLE-BAYNARD WARD.

This ward derives its name from Baynard castle (formerly the residence of William Baynard, a soldier of fortune); the site of which is now partly occupied by a wharf. In the reign of king John, it was the residence of Sir Reginald of Bayeux, and was famed for the jousts and tournaments that were held there.

CANDLEWICK WARD.

So called from the number of candle-makers that at one period resided in it.

CORDWAINERS' WARD.

This ancient ward receives its name from that part of its locality called Bow Lane, being principally inhabited by shoemakers, who were originally called Cordwainers.

BROAD STREET WARD.

So denominated, because Broad Street originally was the broadest street in the city.

LIME STREET WARD.

On this spot formerly, were several Lime yards, and it was here that the lime was prepared for the rebuilding of the city, after the great fire of 1666. This is the only ward of London without a church of its own.

BASSISHAW WARD.

This is a corruption from Basing-hall ward, a property that formerly belonged to the family of the Basings.

COLEMAN STREET WARD.

This ward was thus denominated from the street of that name, which was called after one Coleman, the first builder and owner.

BRIDGE AND TOWER WARDS.

So called from their contiguity to the Bridge and Tower.

INNS OF COURT.

Though the antiquity of the Inns of Court be not ascertained, yet it may be presumed that they owe their origin to Henry III., who having, in the year 1225, confirmed the charters granted by John, his father, removed the Courts of Justice from his palace into Westminster hall. About this time, the lawyers, or practitioners in those courts, began to form themselves into a society (supposed at Thaivie's Inn, in Holborn), in a collegiate manner; hence their place of residence was denominated an Inn, or House of Court. But according to others (though with less probability), from their being inns, or nurseries for the education of the young nobility and gentry. Be that as it will, such places seem in some measure to have been appropriated for students of the law, seeing Henry III., by his mandate, directed to the Mayor and Sheriffs of London, about the year 1244, strictly enjoined them to make

proclamation throughout the city, that no person whatsoever should presume to set up a school, or schools therein, for teaching of law.

CLEMENT'S INN.

This Inn of Court derives its name from Clement the Dane, whose place of interment is said to be on the site of St. Clement Dane's Church, and which circumstance gave a name to that place of worship. The Hall was built in 1715.

LINCOLN'S INN.

This Inn of Court derives its name from Henry Lacy, Earl of Lincoln, who erected a stately mansion here in 1229, and which still retains his name. It is also said, that some time before his death (anno 1312), he introduced here the study of the law.

GRAY'S INN.

This house, which is situate on the north side of Holborn, and is one of the four Inns of Court, is thus denominated from its being the residence of the ancient and noble family of Gray of Wilton, who, in the reign of Edward III., demised the same to divers students of the law. A writer says, it was rebuilt in 1687; prior to which it was so incommodious, that, according to the old records, the ancients of this house were obliged to lodge double; for at a pension held there on the 9th July, in the 21st year of Henry VIII., John Hales, then one of the Barons of the Exchequer, produced a letter directed to him from Sir Thomas Neville, which was to request him to acquaint the Society, that he would accept of Mr. Attorney-general to be his bed-fellow in his chamber in the Inn, and that entry might be made thereof in the book of their rules.

STAPLE'S INN.

This Inn is said to have been anciently a Hall for the accommodation of Wool-staplers, from whom it is denominated. Be that as it will, it appears to have been an Inn of Chancery in the year 1415, but how long before is unknown. The new building was erected in 1843.

THAIVIE'S INN.

This Inn appears to have been of great antiquity, by its having belonged to John Thaivie (from whom it is denominated) in the reign of Edward III., by whose will it appears to have been then an Inn for Students at Law; some of whom, about the year 1347, had the New Temple demised to them by the Knights' Hospitallers of St. John of Jerusalem, for a yearly rent of ten pounds;

and, removing thither, they and their successors have continued there ever since.

CLIFFORD'S INN.

This Inn is thus denominated from Robert de Clifford, to whom it was granted by Edward II. in 1309; and by whose widow it was left to Students of the Law in the 18th of Edward III. It is an Inn of Chancery, situated on the north side of St. Dunstan's Church, in Fleet Street, and is an appendage to the Inner Temple. The Society is governed by twelve ancients and a principal, who are chiefly attorneys and officers of the Marshal's Court, who, with the rest of the members, are in commons a fortnight every term, otherwise to pay four shillings per week.

FURNIVAL'S INN.

This Inn owes its name to Sir William Furnival, who, in the year 1388, was proprietor of two messuages and thirteen shops, where now this Inn is situate, on the north side of Holborn, within the bars of the city, but without the liberty thereof; and is an Inn of Chancery, and appendage to Lincoln's Inn. This Society is governed by a principal and twelve ancients, who, with the other members, are to be in commons a fortnight every term, or pay five shillings a week if absent.

ST. PAUL'S CATHEDRAL, &c.

Our readers need scarcely be informed, that the old cathedral of St. Paul's was burnt down in the great fire of London in 1666. During the time of the Commonwealth, the body of the church was converted into saw-pits and stables for soldiery, and to which Dryden alludes in the following lines:—

> "The daring flames peep'd in, and saw from far
> The awful beauties of the sacred quire;
> But since it was profaned by civil war,
> Heav'n thought it fit to have it purged by fire."

The first stone of the present magnificent edifice was laid on the 21st of June, 1675, by Sir Christopher Wren, who lived to see his son, then but a few months old, thirty-five years afterwards, deposit the highest stone of the lantern on the cupola. It is further remarkable, that the architect, the builder, and the dean, who saw its commencement, all lived to see it completed.* During the early progress of the work, an incident occurred which, even in a less superstitious age, might have been considered a favourable omen, without any charge of extraordinary credulity. Sir Christopher was marking out the dimensions of the great cupola,

* Sir Christopher Wren, Mr. Strong, and Dr. Henry Compton.

when he ordered one of the workmen to bring him a flat stone, to use as a station. A piece was brought: it was the fragment of a tombstone, on which but one word of the inscription was left—that word was RESURGAM. Some authors suppose this circumstance to have been the origin of the emblem sculptured over the South Portico, by Cibber, namely, a phœnix rising out of its fiery nest, with this word as an inscription.

WHISPERING GALLERY.

You ascend by a spacious circular staircase to a gallery, which encircles the lower part of the interior of the dome, and is called the Whispering Gallery, from the circumstance, that the lowest whisper breathed against the wall in any part of this vast circle, may be accurately distinguished by an attentive ear on the opposite side.

COLLEGIATE CHURCH OF ST. KATHERINE'S.

The church that was thus denominated, but which is now pulled down, had the following origin. "The collegiate body to whom the church and precinct pertain, and who have not always been so insensible to the nobler principles they now abandon, owe their origin to Maud, queen of king Stephen—their present constitution to Eleanor, wife of Henry III., and their exemption from the general dissolution in the time of Henry VIII., to the attractions, it is said, of Anne Boleyn. The queen-consorts have from the first been patronesses, and on a vacancy of the crown matrimonial, the kings of England."*

ST. MARY WOOLNOTH.

The church of St. Mary Woolnoth, at the west end of Lombard Street, was built by Richard Hawksmoor, the eccentric pupil of Sir Christopher Wren, in the year 1716. It derived its name from being at that time contiguous to the wool market.

SAINT NICOLAS COLE ABBEY.

This church, which is a rectory, situate on the south side of Old Fish Street, in the ward of Queenhithe, is thus denominated from its dedication to the above-named saint, and the additional epithet of Cole Abbey, by some from Golden Abbey, Cold Abbey, or Cold-bey, from its cold or bleak situation. It was destroyed in the great fire, and rebuilt by Wren. It was the first church built and finished after the fire.

SAINT MARY LE BOW.

A church in Cheapside, in Cordwainers' ward, and commonly called "Bow Church,"—so called from being built on arches,

* A new college and church have since been built in the Regent's Park.

which were called Bows. This was the first church built of stone. The old church was destroyed in the great fire, and the present church, one of Sir Christopher Wren's great masterpieces, was erected immediately after.

ALL HALLOWS BARKING.

The patronage of this church was in the abbess and nuns of Barking, in Essex, till 1546, when Henry VIII. exchanged the same with Thomas, archbishop of Canterbury, in whose successors it still continues.

ALL HALLOWS STAINING.

This church is of Saxon origin. Staining is a corruption of Stane, which our antiquaries are justly of opinion was conferred on it, on account of its being built with stones, to distinguish it from other churches of the same name in this city that were built with wood. The old church escaped the fire but fell down, all but the tower, in 1671. The tower still stands, and will repay examination.

SAINT ANDREW HUBBARD.

The first mention of this church is some time before the year 1389, when Walter Palmer was rector thereof. It received the epithet of Hubbard from one of its rebuilders or repairers. It was destroyed in the great fire, and not rebuilt. Weigh-house yard occupies the site.

SAINT ANDREW WARDROBE.

This church was originally denominated St. Andrew Juxta Baynard's castle,* from its vicinity to that palace; but the magnificent structure afterwards erected, called the Wardrobe, supplied the place of Baynard's castle; and the church has ever since been called St. Andrew Wardrobe. The old church was destroyed in the great fire, and rebuilt by Sir Christopher Wren in 1692.

SAINT PETER AD VINCULA.

This church, or chapel, which is situate in the Tower of London, is thus denominated from its being dedicated to St. Peter in bonds, or chains; and which *ad vincula* signifies. In this church, or chapel, are interred the bodies of two queens, viz., Anna Bullen and Catherine Howard, consorts of Henry VIII., who were beheaded in the Tower; likewise are buried here divers other persons of quality.

SAINT PETER LE POOR.

This church, situate on the West side of Broad Street, derives its name from St. Peter, and the additional epithet of Le Poor,

* See Baynard's Castle.

from the mean condition of the parish in ancient times; if so, they may now justly change it to that of Rich, because of the great number of merchants and other persons of distinction inhabiting there.

SAINT SEPULCHRE.

This church receives its name from being dedicated to Christ's sepulchre, at Jerusalem. The body of the church was injured in the great fire of 1666, that stopped at Pie Corner, a very few yards north of the church. The bell of this church always tolls on the morning of executing criminals at Newgate.

SAINT ALPHAGE.

This church, says Maitland, which stands at the north-west corner of Aldermanbury, owes its name to its dedication to St. Alphage, or Elphage, a noble English Saxon, and archbishop of Canterbury, who was murdered by the Pagan Danes at Greenwich, anno 1013.

SAINT NICOLAS OLAVES.

This church, which stands on the west side of Bread Street hill, derives its name from St. Nicolas and Olave, or Olaus, a king of Norway, who rebuilt it.

SAINT MARY MATFELLON.

This term, applied to the church in Whitechapel, is derived from the Hebrew or Syriac word, *Matfel*, which signifies a woman that has lately brought forth a son, therefore dedicated to Mary, delivered of a son. The register records the burial in the churchyard, June 21, 1649, of Richard Brandon, a ragman in Rosemary Lane, and against the entry is the following memorandum in a contemporary hand:—"This R. Brandon is supposed to have cut off the head of Charles I."

SAINT PANCRAS.

This church and parish derive their names from St. Pancras, a young Phrygian nobleman, who, for his strict adherence to the Christian faith, suffered martyrdom at Rome under the emperor Dioclesian. The church was in Soper Lane, destroyed in the great fire, and not rebuilt. The name is preserved in Pancras Lane, Queen Street, Cheapside, and in that of an extensive parish in the suburbs of London; and formerly called St. Pancras-in-the-Fields. The old church belonging to the latter parish was anciently called Kentish Church, and is supposed to have been the burying-place belonging to the first cathedral of St. Paul. Norden, who wrote in the reign of Elizabeth, in his *Speculum Britanniæ*, says, "The church of St. Pancras standeth all alone,

as utterly forsaken, old and weather-beaten, which, for the antiquity thereof, is thought not to yield to Paule's of London." —(See *Notes and Queries*, vol. ii. p. 496.) The new church of St. Pancras, near Euston Square, built by the Messrs. Inwood, was consecrated April 7, 1822, and cost £76,679 : 7 : 8.

ST. BENEDICT, VULGARLY CALLED BENNET FINK.

This church is thus denominated from its dedication to St. Benedict, an Italian saint, and founder of the order of Benedictine Monks; and the additional epithet of Fink, it received from its rebuilder, Robert Fink. This church was taken down in 1843, to make way for the New Royal Exchange.

ST. BENNET'S GRASS CHURCH.

This church, which is a rectory, stands at the south-west corner of Fenchurch Street, and near to the Old Grass* Market, from whence it derives its additional name.

ST. BENNET SHEREHOG.

This church originally went by the name of St. Osyth, from its being dedicated to a queen and martyr of that name. However, she appears to have been but a very impotent protectrix, in suffering herself to be divested of the tutelage of this church by Benedict Shorne, a fishmonger; a rebuilder, a repairer, or benefactor to the same; and Shorne, his surname, deviating into Shrog, was at last converted into Sherehog; and Benedict, as already mentioned, turned into Bennet. This church was destroyed in the great fire, and not rebuilt.

ST. MARTIN ORGAR.

This church, in Candlewick ward, derives its appellation from one Odgarus, who was a benefactor to it. It was also destroyed, but not rebuilt.

ST. MARY OVERIE.

This church in Southwark, by some called St. Saviour's, and by others St. Mary Overier, derives the latter name, which is a corruption from Over River, from the following circumstance:— "A ferry was formerly kept where the bridge now stands. At length the ferryman and his wife died, and left the same ferry to their only daughter, a maiden named Mary, which, with the goods left by her parents, as also with the profits arising from the said ferry, she built a house of sisters, and afterwards, at her decease,

* See Gracechurch Street.

bequeathed the whole of her property to the said sisters, and towards building and endowing a church, which, in gratitude to their benefactress, they called St. Mary Over River, but which ultimately was corrupted or abbreviated to St. Mary Overie."

ST. DIONIS BACK-CHURCH.

This church owes its name to St. Dionis, Dionysius, or Dennis, who, upon St. Paul's preaching at Athens, was converted, and became the first bishop of that city, and afterwards patron of the French nation. The epithet Back-church, was conferred upon this church from its situation behind a row of houses, to distinguish it from the church of St. Gabriel, which stood in the middle of Fenchurch Street; therefore these churches were anciently known by no other appellation than those of Fore and Back Church. It was destroyed by the great fire, and rebuilt by Sir Christopher Wren.

ST. KATHERINE CREE.

This church, which is situate on the north side of Leadenhall street, owes its name to its dedication to St. Katherine, the Egyptian virgin; and the epithet of Christ (corruptly Cree), from its vicinity to the conventual church of the Holy Trinity, originally denominated Christ Church.*

ST. MARGARET PATTENS.

This church, situate at the corner of Little Tower Street, owes its name to St. Margaret, and the circumstance that this parish anciently was principally inhabited by Patten-makers.

ST. MARTIN'S OUTWICH.

This church, which is situate in Threadneedle Street, derives its name from St. Martin: "On the south part of Threeneedle street, beginning at the East by the well with two Buckets, now turned to a pump, is the Parish Church of Saint Martin, called Oteswich, from Martin de Oteswich, Nicholas de Oteswich, William Oteswich, and John Oteswich, founders thereof."—*Stow*, p. 68. The Old Church escaped the great fire of 1666, but was seriously injured in the Bishopsgate Street fire of Nov. 7, 1765. It was temporarily patched up, but was taken down in 1796, and rebuilt as we now see it by Sir S. P. Cockerell.

ST. MARY, ALDERMARY.

This church, which is situate in Bow Lane, owes its name to its dedication to the Virgin Mary, and the additional epithet of

* The old Church was taken down in 1628; and the present one was consecrated by Dr. Laud (then Bishop of London), Jan. 16, 1630-1.

Aldermary, or Eldermary, from its being the oldest church in the city dedicated to the Virgin. Stow says, "A very fair new church was laid there by Henry Keble, Grocer, Mayor, who deceased 1518, and was there buried." This was destroyed in the great fire, and rebuilt by Wren in 1681.

ST. MARY BOTHAW.

This church, situate in Turnwheel Lane, receives the former part of its name from being dedicated to the Virgin Mary, and the latter to its vicinity to a Boat Haw, or a Boatbuilder's yard.

ST. MARY-AT-HILL.

This church, which is situate in the Ward of Billingsgate, owes its name, like the above mentioned, to the Virgin, and its situation upon a pleasant eminence.

ST. MARY COLECHURCH.

This church, says Maitland, derives its name from Peter Colechurch, who first began the building of London Bridge* with stone; he was buried in a chapel on the bridge, from whence his body was removed, on the taking down of the houses, to the church which now bears his name. It stood at the south-west corner of the Old Jewry, in the Poultry.

ST. MARY SOMERSET.

This church, which is opposite Broken Wharf, in Thames Street, owes its former name to Mary the Virgin; and the additional epithet of Somerset, to its vicinity to Summer's Het, or Hithe, a small port or haven, resembling that of Queenhithe.

ST. MICHAEL BASSISHAW.

This church, situate on the west side of Basinghall street, in the Ward of Bassishaw, is thus denominated from its dedication to St. Michael, the archangel, and the place of its situation, near Basing's Haw, or Hall.

ST. MARY MOUNTHAUNT.

This church, on the west side of Old Fish-street hill, derives its name from its dedication to the Virgin, and its having been first built as a chapel to a House inhabited by the family of Mounthaunts, in the county of Norfolk.

* See London Bridge.

ST. MICHAEL'S QUERNE,

This church derives its name from St. Michael, and being near the Corn Market—Querne being a corruption of Corn.

ST. ANDREW UNDERSHAFT.

This church, situate at the corner of St. Mary Axe, and so well known to antiquaries as containing within its walls Stow's monument, takes the name of Undershaft from a May-Pole, or Shaft, which on May-Day was put up adjacent to it. Chaucer, writing of a vain boaster, hath these words, meaning of the said shaft:—

"Right well aloft, and high you beare your head,
* * * * * * *
As you would beare the great shaft of Cornhill."

It may be observed, that Cornhill originally extended thus far.

ADDLE STREET.

In the vicinity of this street, King Athelstan had a palace, and it received its appellation of Addle street from its vicinity to the said palace—Addle signifying Noble.

ALDERSGATE STREET.

The name of this street is by some derived from Aldrick, a Saxon, by others from Seniors or Old Men who were the builders of the gate.—*See Gates.*

ALDERMANBURY.

This street or locality is thus denominated from the Court Hall or Bury being here, where the aldermen met previous to the erection of Guildhall. Stow states, that the original site of Guildhall he remembered as a carpenter's yard. Abutting on the west end of the present hall is a square court, which is probably the site of the old Guildhall.

ABCHURCH LANE.

This Lane derives its name from the church therein standing on an eminence: i. e., *ab* or *up* Church, dedicated to Saint Mary.

ADELPHI.

This is the Greek word for Brothers, and was given to the locality thus denominated, because it was built by the Messrs. Adam, the architects—Robert, James, and John.

AMEN CORNER.

So called as terminating Pater-Noster—applied to "the Row," or emporium of the Publishers and Booksellers.—See *Pater-noster Row.*

BLACKMAN STREET, BOROUGH.

The name of the street, and the sign of the public-house of the same, both derive their appellation from a person of the name of Blackman, who had considerable property in the neighbourhood, and who made considerable improvements in it.

BARTLETT'S BUILDINGS.

Edward VI. made a grant, in 1548, of some houses, stables, &c., that stood at that time on this site, to one Bartlett, and which gave the present buildings thereon erected the appellation of Bartlett's Buildings.

BARBICAN.

Barbican, or Watch Tower, belonging to any fortified place.—One of the Barbicans of old London stood upon the site of the present street thus denominated.

BOND STREET.

This once fashionable lounge derives its name from the original proprietor—Sir Thomas Bond of Peckham, in the county of Surrey, Baronet.

BUCKLERSBURY.

Bucklersbury derives its origin from one Buckle having a large manor-house of stone in this place. It was originally called Buckle's Bury. Sir Thomas More lived in this street, and here his daughter (Margaret Roper) was born.

BOW LANE.

Thus called from its contiguity to the church of St. Mary le Bow, which is built on Arches, formerly called Bows.

BROAD WALL.

Broad Wall and Narrow Wall, in the vicinity of Pedlar's Acre (now, Belvedere Road, Lambeth), derive their names from the circumstance, that before the regular embankment of the Thames took place, two walls stood here, to prevent, as far as possible, the river from floating the marsh of Lambeth and the surrounding neighbourhood.

BLOOMSBURY.

Bloomsbury, which is situate in the county of Middlesex, and hundred of Ossulston, was anciently a village denominated Loomsbury, wherein the king's stables were till anno 1534, when the same were destroyed by fire, together with a number of horses, and great quantities of hay and corn. This catastrophe occasioned the Royal Mews, at Charing Cross, to be converted into stables for the reception of the king's horses.

BLACKFRIARS.

So denominated, because there formerly stood on the north side of the bridge a convent of Black friars, founded by Hubert de Burgh, Earl of Kent A.D. 1221, and on the west side a convent of White friars, founded by Sir Richard Gray in 1241, which also gave a name to an adjacent locality. Richard is made to exclaim in the play, when he stops the funeral of Henry—

"No, to Whitefriars, and there await my coming."

BATTLE STAIRS.

Battle Stairs, Tooley street, derive their name from the Abbot of Battle, in Sussex, who had a house here, and whose grounds and garden came down to the Thames' side.

BRIDEWELL, CLERKENWELL, &c.

These, with others, were the Holy Wells of London, but which have declined in reputation. The fame of St. Bride's well gave the name of Bridewell to an adjoining hospital and prison, and at last attached the name to almost every house of correction throughout the kingdom. Clerkenwell takes its name from the company of Parish Clerks, who formerly had their meetings here. Fitzstephen says, "In the suburbs of London are excellent springs, the water of which is clear, sweet, and salubrious; amongst which Holywell, Clerkenwell, and St. Clement's wells, are of most note."

BEVIS MARKS.

Formerly the Abbot of Bury had his city residence here, from whence it received the appellation of Bury's Marks; and the place of its situation, by corruption, is now denominated Bevis Marks.

BROOK MARKET.

This market, as well as Brook street, Holborn, derive their name from Lord Brook's mansion being formerly here.

BARGE YARD, BUCKLERSBURY.

According to tradition, Boats and Barges came up Walbrook from the Thames to that place, where they delivered their cargoes or freights.

BIRDCAGE WALK.

A name given to the south side of St. James's Park, between Buckingham Gate and Storey's Gate, from the aviary established there in the reign of James I., and the decoy made there in the reign of Charles II.

BUCKINGHAM HOUSE.

This mansion in St. James's Park, for so many years the residence of our royal family, was erected by John Sheffield, Duke of Buckingham, in 1703, in the reign of Queen Anne. It is related that the architect and builder, Captain Wynde, having expended large sums of money upon it, his employer, the duke, was backward in paying the same, upon which he resorted to the following stratagem. The architect one day prevailed upon his Grace to mount the top of the building, for the alleged purpose of seeing the surrounding prospect. The moment the duke sat his foot on the roof, the man of science and bricks shut down the trapdoor, locked it, and threw the key to the ground below. The duke, astonished at the action, exclaimed, "How am I to get down?" The builder, assuming a melancholy countenance, replied—"My Lord Duke, I am a distressed man, I have ruined myself by making advances for this building, and unless you immediately relieve me, it is my intention to leap down and destroy myself!" "What is to become of me, you having thrown the key away?" demanded the duke. "You must leap down also," rejoined the builder, "unless you consent to satisfy my wants." Upon which, it is said, the duke instantly complied, by giving him an order upon his banker for the amount he named. The builder then gave a preconcerted signal to one of his men, who came up with the key, unlocked the trapdoor, and set the duke at liberty. It is generally supposed that the duke complied with the request of the builder, not from any sense of fear, but because he admired the ingenious mode in which he had been called upon to pay his debts. Buckingham House was taken down by George IV. in 1825, and the present Palace erected in its stead.

BERMONDSEY STREET.

The name of this manor, or district, being a Saxon compound, and the last syllable thereof seeming to imply an island, it is supposed anciently to have been such a place, belonging to one Bermond, and which the situation gives room to conjecture. Be that

as it will, the village of Bermundeseye, in the Conqueror's survey, appears to have been a royal manor, wherein were twenty-five villeins, or servile husbandmen, and twenty-three *Bordonanni*, or Cottagers.

CORNHILL.

This is the highest* part of London, and was denominated thus in consequence of that circumstance, and the great number of Corn-chandlers who resided here in former times.

CHEAPSIDE.

Cheapside received its name from Chepe, a Market,—this being originally the great street for splendid shops. In the year 1246 it was an open field, called Crown-field, from an inn of that sign at the east end.

CONDUIT STREET.

Built in 1718, and is so called from a Conduit of water in certain fields between Piccadilly and Paddington.

COVENTRY STREET.

This appellation is derived from Coventry House, the residence of Henry Coventry, third son of Lord Keeper Coventry, and himself Secretary of State to Charles II.

CRUTCHED-FRIARS.

Crutched-Friars is derived from the house of Crutched or Crossed Friars, a fraternity who wore a large red cross on their garments—hence, also, the Red Cross Knights. "The Friars Hall was made a glass house, wherein glass was made of divers sorts to drink in, which house, in the year 1575, on the 4th of September, burst out into a terrible fire, and was all consumed to the stone walls."—*Stow*, p. 56.

CORAM STREET.

Coram Street, Brunswick Square, is so called after Captain Coram, projector of the Founding Hospital. He died March 29, 1751, aged 84.

CRANBOURNE-ALLEY.

This property belongs to the Marquis of Salisbury, and derives its cognomen from the Marquis's second title, which is borne by

* In Panier Alley, leading from Newgate Street to Paternoster Row, a stone announces *that* spot to be the highest part of London.

his eldest son—Viscount Cranbourne. The late Lord Erskine being on a visit to the late Marquis at Hatfield House, and the latter being anxious for his lordship's opinion on his new picture gallery, took the earliest opportunity of showing it to him, when his lordship made the following happy impromptu :—

"Your room, though long and narrow,
And as straight as an arrow,
Will ne'er with your other rooms tally;
But give it to your son,—'twill be excellent fun
To hear it call'd Cranbourne Alley."

In 1843, the whole south side of Cranbourne Alley was taken down, and the street widened, making a carriage way from Coventry Street to Long Acre. The new street was opened in March, 1844.

COLEMAN STREET.

Coleman street derives its name from Coleman, the first builder and owner thereof. The Star in Coleman Street was a tavern where Oliver Cromwell and several of his party occasionally met.

CLARE MARKET.

From the Clare family, who had a house contiguous to Clement's Inn.

CARNABY MARKET.

On this site formerly stood the mansion of Sir Raynold Carnaby, who figured in the reign of Henry VIII., and who enjoyed a great portion of that monarch's favour. His descendants continued to reside there till the reign of James I., when the present market was built, and which was named after the family of the Carnabys.

CARLTON HOUSE.

Carlton House, once the celebrated town residence of George IV., derives its name from its original possessor, Henry Boyle, Baron Carlton, who built it on a piece of ground leased to him by Queen Anne in 1709. Lord Carlton died without issue in 1725, and his house and grounds descended to his nephew, Richard Boyle, Lord Burlington; he bestowed it in 1732 upon his mother, the Countess-dowager of Burlington, who in the same year transferred it to Frederick, Prince of Wales, father of George the Third. Carlton House was taken down in 1826, and the columns of the Portico transferred to the National Gallery.

CRIPPLEGATE.

St. Giles is the patron of beggars. Going to church in his youth, he gave his coat to a sick beggar who asked alms of him

—the mendicant was clothed, and the garment miraculously cured a disorder with which he was afflicted. He was also the patron of Cripples. It is related of him by that pious chronicler of the saints, Ribadeneira, that one day when the French king was a hunting near a thicket where St. Giles was concealed, he was wounded by an arrow from a huntsman's bow while in the act of praying; whereupon, being found unmoved from his position, the king fell at his feet, craved his pardon, and gave orders for the cure of his wound; but this the Saint would not permit, preferring to remain a Cripple, and thereby increase his merits. The church of St. Giles, Cripplegate, is dedicated to him; hence the name of the locality.

COAL-HARBOUR LANE.

Here stood a spacious and stately edifice, denominated Cold Herberg, or Harbrough, the latter being a corruption of the former, which signifies an Inn or Mansion-house; the epithet of Cold was probably added on account of its bleak situation, so near the river Thames. However, the site thereof, and buildings thereon, are at present known by the name of Coal-harbour lane, in Upper Thames Street.

CHARING CROSS.

Here formerly stood the village of Charing, from whence the present name is derived. The Cross was an ancient Gothic structure, placed there in 1291 to Eleanor, queen of Edward I., being the last stage at which the queen's body stopped, previous to its interment in Westminster Abbey. "But neither its ornamental situation, the beauty of its structure, nor the amiable design of its erection," says an intelligent writer, "could preserve it from the merciless zeal of the times." It was demolished by the House of Commons, during the Commonwealth, as a relic of Popish superstition.

CHARLES THE FIRST'S STATUE.

This noble equestrian statue at Charing Cross is the work of Hubert le Sœur, a Frenchman, who came to England about the year 1674. "The commanding grace of the figure, and the exquisite form of the horse, are striking to the most unpractised eye," says Horace Walpole. This piece was cast in 1633, in a spot of ground near to Covent Garden, and not being erected before the commencement of the civil war, it was sold by the Parliament to John Rivet, a brazier, living at the Dial, near Holborn Conduit, with strict orders to break it to pieces. This worthy, we may presume, was a royalist. At any rate, he was a sagacious wight, for he produced a quantity of fragments of old brass, and concealed the statue and horse under ground

until the Restoration. "He cast a number of knives and forks," says M. de Archenholz, "in brass, which he sold as manufactured from the statue. These were purchased with avidity by the royalists, out of affection to their unfortunate sovereign; and sought with equal eagerness by the rebels, as a trophy of the downfall of a despot."

COVENT GARDEN.

On the site of the western Piazza of Covent Garden, or as it is vulgarly called Common Garden, formerly stood a Convent of Sisters, which was with other monasteries seized and confiscated by order of our Eighth Harry. Where the market is held now, formerly was the Convent Garden, and which circumstance gave it its present name. "I conclude with being Edward Honeycomb, in the time of Henry the Eighth, helping to undo the convent that stood there. I strike his Majesty's warrant on the door, and change every thing like a harlequin. The convent becomes a playhouse, monks and nuns turn actors and actresses. The garden, formal and quiet, where a salad was cut for a lady abbess, and flowers were gathered to adorn images, becomes a market, noisy and full of life, distributing thousands of fruits and flowers to a social metropolis. Who is this coming this way, looking so earnest and full of frown? Is it a little Dominican friar, longing to denounce us all to the Inquisition? No; it is Mr. Kean, in his great-coat, who delights us all, and does us good, in a profane playhouse. Miss Stephens, and Miss Tree, too, instead of

'Chanting faint hymns to the cold fruitless moon,'

raise their voices in delightful duets, and have good warm benefits." —*Landor's Conversations.*

CANNON STREET.

Cannon Street was originally Candlewick Street, deriving its name from its formerly being principally occupied by the wax and tallow trades, which were of great importance till 1548, when, by order of Henry VIII., the burning of candles in religious services were prohibited.

CROSBY SQUARE.

The house in Crosby Square called Crosby House, built by one Sir John Crosby, was the city residence of Richard III., and is alluded to in the play. After passing through various hands, it was in 1672 converted into a Presbyterian Meeting-house, and in 1677 the present houses in Crosby Square were erected on a portion of the offices attached to the mansion. The lease expiring 1831, a subscription was raised to restore the hall to its original state. The first stone of the new works

was laid June 27, 1836, and the hall re-opened July 27, 1842, for a Literary and Scientific Institution.

CURTAIN ROAD.

The road which runs parallel with Shoreditch, from Worship Street to Old-street Road, is thus denominated from one of the earliest theatres being here. The Curtain theatre was erected on that part of the Haliwell priory called the curtain close, from which its name was derived, and not, as is generally supposed, from a striped curtain hung round the playhouse. *Curtis monasterii*, and *Curtis cenobii*, signify the inner court or cloisters of a monastery.—See *ante*, p. 87.

DEVONSHIRE SQUARE.

Devonshire Square, Bishopsgate, derives its name from the mansion formerly there, the residence of the Devonshire family.

DUKE'S PLACE.

Duke's Place, in the city, the great resort of the Jews, took its name from Thomas Howard, Duke of Norfolk, who had his residence here, and was beheaded in 1572.

DRURY LANE.

Near this place stood Drury-house, the habitation of the great family of the Drurys—built by Sir William Drury, K. G., from which it derived its appellation. It is remarkable that this lane, of later times so notorious for intrigue, should receive its title from a family name, which, in the language of Chaucer, had an amorous signification—

> " Of bataille and of chevalrie,
> Of lady's love and *druerie*,
> Anon I woll you tell."

EAST-CHEAP.

East-Cheap, from Chepe, a Market, and East, the aspect it bears to Cheapside. This street was famous in old times for its convivial doings. " The cookes cried—hot ribbes of beef roasted, pies well baked, and other victuals. There was clattering of pewter pots, harpe, pipe, and sawtrie," evident symptoms of the jollity of this quarter. Here, too, was the celebrated " Boar's Head," the resort of Prince Hal and his pot companion, Falstaff.

EXETER CHANGE.

This place received its name from being built on the site of the old mansion-house of the Earls of Exeter. In the ancient

plans of London, the original house covered a large space, and had its quadrangles, towers, and turrets, in the style of Burleigh-house, the country residence of the Marquis of Exeter. It was erected for the purposes of trade, and consisted of three floors. The upper ones, which are spacious, have been the scenes of many interesting exhibitions. The last tenant of the upper rooms was Mr. Cross, with his menagerie; and there, in March 1826, Chunee, the famous elephant, was shot. Exeter Change was taken down in 1829. The present Exeter Change is a modern structure, between Bridges Street in the Strand, and Upper Wellington Street.

EXETER HALL, STRAND.

This has been erected on the site of the old Exeter Change, and is distinguished for its musical assemblies, as well as for its religious meetings, in May. The hall was completed in 1831, the architect J. P. Deering; and its magnificent organ was built by Mr. Walker. The great hall is 90 feet broad, 138 long, and 48 wide, and will accommodate about 4000 persons.

FETTER LANE.

This lane was formerly called Fewter Lane, from the name of Fewters (idle people), it having been a way leading to gardens and waste grounds, extending from this lane to Shoe Lane.

FINSBURY SQUARE.

Finsbury is supposed to be a corruption from Fens-bury, from that locality being originally a large Fen. Fitzstephen, however, says it took its name from Sir William Finnes, a knight of Rhodes (A.D. 1044), who left the fields of Finsbury to his two daughters, who subsequently became nuns in the monastery of Bedlam, afterwards an hospital. The chief magistrate of the metropolis is Mayor of London, and Lord of the Manor of Finsbury.

FLUDYER STREET.

Fludyer Street, near to Downing Street, derives its name from Sir Samuel Fludyer, Lord Mayor of London, about the year 1740; he having built it in 1766.

FORSTER LANE.

This lane derives its name from Sir Stephen Forster, knight, some time Lord Mayor of London, and the founder of the privileges of Ludgate prison, himself having been a prisoner there, from whence he was released by a lady whom he afterwards

married, and on which circumstance was founded the play of "The Widow of Cornhill;" or, "a Woman never Vext."

FORE STREET.

This street was so denominated, because it was the first street built without the walls of Cripplegate. The present street was built in 1761.

FISH-STREET HILL.

This hill or street is thus denominated from its originally being principally occupied by dealers in dried or salt fish. Here stands the Monument erected to commemorate the great fire of London.

FLEET STREET.

This street, Fleet market, and the Fleet prison, all derive their name from a small river or ditch, called the Fleet from its rapidity, which flowed up from the Thames. It was at length arched over, and New Bridge-street and Fleet market formed thereon. "Friday, September 30, 1737, the stalls, &c., in Stock's market (now where the Mansion-house stands) being pulled down, the Lord Mayor proclaimed Fleet market as a free market." This was removed to the west of its old site in November 1826, and is now called Farringdon Market; and the site of the old one is now Farringdon Street.

FENCHURCH STREET.

This locality was formerly denominated Fenny-a-bout, from being a very marshy situation. There were several brooks or bournes also, which emptied themselves into the Thames.

GOODMAN'S FIELDS.

Mansel, Prescott, Leman, and Ayliffe Streets, with a few smaller streets and courts in the vicinity, comprise what is called Goodman's Fields. Stow writes, that he remembers it a farm belonging to the Minoresses* of St. Clare, who gave a name to the neighbouring street called the Minories. "At which farme," says Stow, "I myself, in my youth, have fetched many a halfpennie worth of milke, and never had less than three ale pints for a halfpennie in the summer, nor less than one ale quart in the wintre, always hot from the kine, as the same was milked and strained." One Trollop, and afterwards Goodman, were the farmers there; the latter, having purchased the farm and fields, so increased his property, that he had thirty or forty cows for

* See Minories.

milking. Farmer Goodman's son afterwards letting out the ground for grazing horses, and for gardens, the name of Goodman's farm was entirely lost in that of Goodman's Fields, which it retains notwithstanding all the changes it has undergone.

The backs of the houses of the four streets above named, form a large square called the Tenter Ground, having formerly been used by a dyer; it was afterwards converted into a handsome garden, in which state it continued until the idle threat of invasion set the whole country marching and countermarching. Harnessed and armed, big with valorous loyalty, the garden of the Tenter Ground became the field of Mars, and the spring and summer flowers yielded to the flowers of chivalry.

GREAT WARDROBE STREET.

This street takes its name from the royal mansion called the Great Wardrobe, which formerly stood in Wardrobe-Coat, Great Carter Lane.

GREEN PARK.

This park receives its appellation simply from its verdure continuing green throughout the year, numbers of springs being on the spot. It was once much larger than it is at the present time, George III. having reduced it in 1767, to enlarge the gardens of Old Buckingham House.

GERARD-STREET.

The name of this street is derived from Gerard House, the residence of Gerard, the gallant Earl of Macclesfield. It was built about 1681.

GOLDEN SQUARE.

Pennant says, Golden Square was formerly Gelding Square, from the sign of a neighbouring inn; but the inhabitants, indignant at the vulgarity of the name, changed it to the present. Mr. Cunningham, however, in his *Hand-Book of London*, shows it to have been called The Golden Square as early as 1688.

GILTSPUR STREET.

This way towards Smithfield was anciently called Gilt-Spurre street, because of the knights, who, in quality of their honour, wore Gilt Spurs, and who rode that way to the tournaments, joustings, and other feats of arms used in Smithfield.

GRACECHURCH STREET.

By referring to Stow, or looking into any of the old accounts of London, it will be found that this was a Grass Market, and

which in course of time was called Gracious Street, and ultimately Gracechurch Street.

GARLIC HILL.

This locality derives its name from the Garlic market being originally in the vicinity.

HATTON GARDEN.

This locality derives its name from Sir Christopher Hatton, Lord Chancellor in the reign of Queen Elizabeth, and Christopher Hatton, his godson, created Baron Hatton of Kirby, in the county of Northampton.

HOUNDSDITCH.

Houndsditch was formerly a filthy ditch, into which was thrown dead dogs and all manner of filth—hence its present name. Into it was thrown a worthy deserving of no better sepulture, Edric, the murderer of his master, Edmund Ironside, after having been drawn by his heels from Baynard's castle, and tormented to death by flaming torches.

HOLBORN.

Holborn, originally called Old-bourne, from its standing on a brook. A bourne signifies a brook, and is a common termination of English towns and streets. This street was the first in London that was paved; this was in the year 1417, by order of Henry IV.

HUNGERFORD STAIRS, MARKET, &c.

Hungerford Stairs, &c., so called from the Earls of Hungerford having a palace near to the river Thames. Formerly there was a series of palaces in a line with the Strand; commencing with the Earl of Northumberland's, and terminating with that of the Earl of Essex in Essex-street. Hungerford Suspension Bridge was constructed by Mr. I. K. Brunel, and opened April 18, 1845.

HOLYWELL STREET.

Holy Well-street, or, as it is called, Holywell Street, in the Strand, derives its name from a well in a baker's yard, and which was denominated Holy Well from the miraculous cures that it is said to have wrought.

HYDE PARK.

So called from Hyde, Lord Clarendon, whose daughter married James, Duke of York, afterwards James II.; from which circumstance the said park became crown property.

HACKNEY.

This village was anciently celebrated for the numerous seats of the nobility and gentry, which occasioned, says Maitland, a mighty resort thither of persons of all conditions from the city of London; whereby so great a number of horses were hired in the city on that account, that they were called Hackney or Hack horses, and, from the number of them employed to go to this neighbourhood, in process of time gave a name to this locality.

HORSLEYDOWN.

Many derivations are traced to, or take their name from, the merry reign of Charles II. It was one of his amours which gave rise, it is said, to the cognomen of Horsleydown. Below Rederiffe lived a miller, who had a pretty wife, and whom, when the miller was absent, our amorous monarch, disguised as a student at law, was wont to wanton with. On one occasion, however, the miller came unawares upon them, when his majesty with some little difficulty made his escape, and mounting his horse, which with an attendant was at a little distance, fled as fast as "Tam O'Shanter!" He had not proceeded far, however, before his horse fell down, when the miller coming up gave his incog. majesty a good drubbing, which circumstance, it is added, gave that locality the name of Horsleydown. Another writer says—"The tale of Charles and the miller is a very pleasant one," but adds, "it is more probable the site of this parish was anciently a grazing ground, and therefore denominated Horse-down, now corruptly Horsleydown.

ISLINGTON.

The name of this village has been fancifully derived from two Saxon appellations, viz.—*Gisel*, an hostage or pledge, and *dun* or *tun*, a town. In ancient records it is called *Isendune*, *Isendon*, *Iseldon*, and *Isleton*, meaning the Lower Town, or Fort, from *Isel*, lower, and *Dun*, town or fortress. The present name was adopted in the sixteenth century.

ISLE OF DOGS.

Stow says, this place derives its name from the King's hounds formerly being kept here, where were the royal kennels. It was originally called Poplar Marsh.

JEWIN STREET.

This street derives its name from the first Jewish cemetery being here; and the only one, says Maitland, for the sepulture of that nation from all parts of England till the year 1777, when,

by an indefatigable application to parliament, it was enacted that they should have burial-grounds in any part where they resided.

KNIGHT-RIDER STREET.

This street is thus named, in consequence of it being the road by which the Knights passed to the tournaments and joustings, which were held at Baynard's castle in the reign of King John.

LITTLE BRITAIN.

Stow, speaking of Little Britain, says: "Where the kings of Scotland used to be lodged, between Charing Cross and Whitehall, is likewise called Scotland; and where the Earls of Britain were lodged, without Aldersgate, the street is called Britain Street."

LAMB'S CONDUIT STREET.

This term is derived from William Lambe, gentleman and clothworker, who, in 1577, built a water conduit at Holborn Cross. The conduit was taken down in 1746.

LEADENHALL STREET.

This street derives its name from Leadenhall, which stood on the site of the skin market. In 1445, it was converted into a granary for the city, by Simon Eyre, draper, and mayor of London. It appears to have obtained its name from its being covered with lead, then an unusual roofing.

LUDGATE STREET.

"This street," says an ingenious writer, "derives its name from Lud, son of Bilenus, king of Britain." Maitland, however, says—"This gate is denominated Fludgate, from a rivulet below it, where Fleetditch now is. I am apt to think, however, it should rather be Fleetgate, from the Saxon *flod*, *vloet*, *Fleote*, or *Fleet*, which imply a small navigable water-course, such as the Fleet rivulet has probably been from the original London."

LONDON WALL.

London Wall explains its own etymology. Within these few years there was a long tract of the old wall of London standing in the locality now so named, of which a few fragments now remain at the back of Cripplegate Church, as well as in Warwick Court, Fleet Street.

LONG-ACRE.

This street was originally a piece of ground called Seven Acres, from whence came the present name.

LAWRENCE POULTNEY LANE.

This lane, which runs from Eastcheap to Thames street, derives its name from the adjacent church, which is dedicated to St. Lawrence, and also to Sir John Pulteney, who founded a college here.

LOTHBURY.

The etymology of Lothbury is uncertain; Stow says it is derived from *berie*, meaning a court, and the fact of its having been inhabited by founders and candlestick-makers, who, whilst turning and polishing their goods, make a loathsome noise which is very disagreeable to the passers-by, and by them it is disdainfully called Lothberie.

LOMBARD STREET.

This street is so named from the Lombards, who inhabited that part of Italy called Lombardy, being a class of people who first introduced the Banking system into England. This street was principally inhabited by goldsmiths, who, down to the reign of James the Second, were the only bankers in this country.

LIMEHOUSE.

This place, which is one of the Tower Hamlets, derives the appellation of Limehouse from Lime-hurst, which, by its Saxon termination, implies a grove of Lime-trees, which, according to Stow, abounded in this neighbourhood.

LAMBETH.

Lambeth is variously written—Lamb-hyde, Lam-hyte, &c., viz. a dirty station; from the circumstance of its being overflowed by the Thames.

MONMOUTH STREET.

This celebrated Wardrobe derives its appellation from James Duke of Monmouth, who had a house on the south side of Soho Square.

MINORIES.

Minories is derived from certain poor ladies of the order of St. Clair, or Minoresses, who were invited into England by Blanche, Queen of Navarre (wife to Edmund, Earl of Lancaster), who, in 1293, founded here a convent for their reception.

MONKWELL STREET.

On the site of Barbers' hall, or thereabouts, formerly stood a monastery of the Carthusian order, dedicated to St. Giles the

patron of cripples. Here was a Well which was said to possess "sovereign virtue," and to which the faithful and afflicted flocked daily. This well being under the special protection of the monks, it was in time denominated the Monks' Well, which circumstance ultimately gave a name to the street, now called Mugwell, or Monkwell Street, Cripplegate.

MILK STREET.

We had formerly our milk, honey, egg, and bread market. The three former were one market, and gave a name and locality to what is now called Milk Street, Honey-lane Market, &c. Every necessary of life, in former times, was obliged to be sold in open market; Cheapside was the principal market in the city. Milk Street is famed as the birthplace of Sir Thomas More.

MOORFIELDS.

So called from a mere, muir, or lake, which formerly stood here, and on which, says Fitzstephen, "the citizens amused themselves when it was frozen over, by tying bones to their feet and skaiting on the same; thys," he adds, "was manly sporte." After the great fire of London, 1666, the people lived in sheds and tents in Moorfields till such time as other tenements could be erected for them.

MAZE POND, SOUTHWARK.

This locality in the borough of Southwark, derives its name from the abbot of Battle having a very extensive labyrinth or maze in his garden here, and which gave to this particular spot its present appellation.

MARK LANE.

At the north-east corner of Mark Lane was anciently situate the manor-house, says Maitland, of Blanch Appleton, which in the reign of Richard II. belonged to Sir Thomas Roos of Hamelake, which manor had a privilege of holding a mart or fair, whence the adjacent lane was denominated Mart Lane, but now corrupted to Mark Lane. The great corn market of the metropolis is situated in this street.

ST. MARY AXE.

This street was originally called St. Mary's Street. It took its present appellation from possessing one of the three axes which beheaded the eleven thousand virgins. In 1565, the parish of St. Mary the Virgin was united to St. Andrew Undershaft.

MARY-LE-BONE.

The modern name of this locality is a perversion: it was originally written Mary-le-bourne, or Mary on the Brook (see *Tyburn*). It may be stated, however, that in the time of Elizabeth

it was called Marybone, and is so designated by lady Mary Montague (a century later) in the following line:

"And dukes at Marybone bowl time away."

MINT, BOROUGH.

Opposite to the west end of St. George's Church, in the Borough, anciently stood a magnificent structure, belonging to the duke of Suffolk, which coming to Henry VIII., he converted it into a Mint, and which gave the present locality its name.

MILLBANK

Simply from a Mill that stood on the Thames bank here.

THE MEWS,

As at Charing Cross, is a name derived by Du Fresne, in his Glossary, from the Latin *muta*, and French *La Meue*, the disease to which hawks are subject, of yearly muting or changing their feathers, this being the place where the king's hawks were kept before it was converted into stables. Muta, he says, is also the building in which falcons are shut up when they mute, or change their feathers. Edward II. in his 13th year granted to John de la Beche, the custody of the king's houses, "de mutis" at Charrying, near Westminster. Ralph de Manners, the king's falconer, had, in the like manner, granted to him the custody of the King's Mews at Charinge, the 23rd of Edward III.; as also, Sir Simon de Burley, 1st Richard II. Henry VIII. is said to have kept his horses there, for which purpose he partly rebuilt the old structure; and the same was, by Edward VI. and Mary, afterwards enlarged and converted into stabling. From this place, its first use, and subsequent application, it has of late years been customary to give to any range of buildings erected for stabling the name of Mews.

The little of the original Mews which remained, and which was erected as above, was that lately occupied as a barrack, and which has now given way to the fine new opening to St. Martin's church. It was composed of red "Tudor Brick," with stone windows and dressings, supported by buttresses, and crenellated at top.

NEWINGTON BUTTS.

So called, from the citizens of London practising archery in that locality—the Butts being set up as targets.

NEWGATE.

Here stood a gate of the city, originally called Chamberlain's gate. It was used as a prison, so long back as 1218, for persons

of rank, before the Tower was used for that purpose. In 1422, this gate was rebuilt by the executors of the famous Sir Richard Whittington, out of the effects he had allotted for works of charity; his statue with the cat, remained in a niche to its final demolition on the rebuilding of the present prison. It was destroyed in the fire of 1666, and rebuilt in its late form, whence it obtained the name of Newgate, and which gave a name to the street so named. It was again burnt during the Gordon riots in 1780.

OLD BAILEY.

Our antiquaries are of opinion, says Maitland, that the Old Bailey is a corruption of Balehill (several such appellations still remaining in diverse cities and towns of this kingdom);* an eminence whereon was situated the Bale, or Bailiff's House, wherein he held a court for the trying of malefactors. Stow says, the Chamberlain of London held a court here as early as the reign of Edward III.

OLD JEWRY.

In the reign of Henry II., this quarter of the city was occupied principally by the Jews, hence it took the name of the Old Jewry. The church of St. Olave, Old Jewry, was one of their synagogues, until they were forcibly dispossessed of it, A.D. 1291.

PATERNOSTER ROW.

Howell says, Paternoster Row had its name from stationers or text-writers, who resided here, and wrote and sold all sorts of books, namely: A B C, with the Pater Noster, Ave, Creed, Graces, &c. There, and in Ave-Maria Lane, dwelt turners of beads, called Patérnoster makers. It was afterwards inhabited by mercers, and now chiefly by booksellers.

PICKETT STREET.

The principal houses in this street were built by Alderman Pickett, from whom the street derives its name. It was built on the site of Butchers' Row, in 1813.

PETTY FRANCE.

So denominated from its being principally (in former times) inhabited by people of that nation. It was rebuilt in 1730, and called New Broad Street.

PEDLAR'S ACRE.

Pedlar's Acre, which runs parallel with the Thames from Westminster bridge towards Broad-wall, derives its name from

* There is a Balehill at York, and another at Chester.

a portion of it being left by a pedlar to the parish of Lambeth, now a very valuable property. A painting on glass, representing the Pedlar and his Dog, may be seen in Lambeth church.

POULTRY.

This street was so denominated, from being the Poultry market. In the reign of William and Mary, however, the poulterers removed to Leadenhall, and were succeeded by haberdashers, glovers, &c.

PYE CORNER.

Pye Corner was so called, says Stow, from such a sign, sometimes a fair inne, for receipt of travellers, but now divided into tenements. It was at Pye Corner that the fire of London ended: the houses that escaped were taken down in 1809, and upon their site other dwelling houses have been erected, together with an engine-house. There is a figure of a bloated boy stuck up at the corner, on which is an inscription, ascribing the fire as a punishment on the citizens for their gluttony!

PHILPOT LANE.

This lane was called after Sir John Philpot, an alderman of London, who resided here, and who, in the reign of Richard II., fitted out a fleet at his own charge, and took abundance of prizes. On being called to account by the duke of Lancaster, for annoying the nation's enemies without authority, he was honourably acquitted, and the administration censured for not protecting the trade of the kingdom.

PORTPOOL LANE.

This lane was so denominated, from being the manor of Portpool (a prebend of St. Paul's cathedral), and received its name originally from a neighbouring pool.

PALL MALL.

Pall Mall, and the Mall in St. James's Park, take their names from being used as a walk, or place for the exercise of a game called *Paille-Maille*, introduced into England in the reign of Charles I., but long since disused.

PICCADILLY.

The derivation of the name is uncertain; Gerrard in his *Herbal*, 1596, says, "That the small wild buglosse grows upon the drie ditche banks about Pickadilla." From which, no doubt, the present street takes its name.

POPLAR.

The hamlet of Poplar derives its name from the great number of Poplar-trees which anciently grew there.

RATHBONE PLACE.

Rathbone Place, Oxford Street, was so called after a carpenter and builder of that name. It was built in 1718.

RED AND WHITE CROSS STREETS.

At the upper end of Red Cross Street, says Maitland, and north-east corner of Beach Lane, stood a Red and White Cross, which gave names to the streets so called.

REGENT'S PARK.

This delightful place, which is bounded on the one hand by Chalk Farm and Primrose Hill, and on the other by Portland Place and the Crescent, was denominated the Regent's Park, out of compliment to George IV., when Prince Regent of these realms.

SLOANE STREET.

Sloane street, so called after Sir Hans Sloane, the celebrated projector, architect, naturalist, and book virtuosi; born 1660, died January 11, 1753.

SKINNER STREET.

The principal houses in this street were built by Alderman Skinner, who resided here, and whose name the street bears. Lord Mayor in 1795.

SHOREDITCH.

Shoreditch does not take its name from Jane Shore, as is generally supposed, but from one Sir John de Sordich, a valiant knight in the time of Edward III., who was lord of the manor. This parish forms a part of the Tower Hamlets, and, according to the census of 1851, contained 109,209 inhabitants.

SOHO SQUARE.

This square was begun in the reign of Charles II. It was originally called Monmouth Square, after the unfortunate duke, who lived in the centre house; it was afterwards called King's Square, and subsequently Soho Square, that (Soho) being the battle-word of the day at the field of Sedgemoor.

ST. JAMES'S PARK.

A park of eighty-seven acres, originally appertaining to the Palace of St James's; first formed and walled in by Henry VIII.; replanted and beautified by Charles II.; and finally arranged by George IV. much as we now see it, in 1827, 1828, and 1829. When George I. came first to England, he talked of turning St James' park into a turnip ground, and to employ turnip hoers.

SAFFRON HILL.

Saffron Hill was formerly a part of Ely gardens, and derives its name from the crops of saffron which it bore.

SHERBORNE LANE.

The immediate neighbourhood of Fenchurch Street was very fenny ground, and was intersected by various brooks, or bournes, which took various directions; one of these streams flowed into the Thames in a southerly direction, and was called Southbourn, and when built over gave a name to the lane now corrupted into Sherborne.

SMITHFIELD.

An open area containing five acres and three quarters, and used as a market for sheep, horses, cattle, and hay, for which it has been for centuries famous. Fitzstephen, who wrote in the reign of Henry II., says, Smithfield was so called because it was a plain or smooth field. Stow says, it was at one time called The Elms, because it was covered with elm-trees; since the which time, saith he, building hath so increased, that now remaineth not one tree growing: he also adds, it hath been a place for honourable jousts and triumphs, by reason it was unpaved. Smithfield has been long celebrated for its market and its Bartholomew fair. The cattle market will shortly be transferred to Copenhagen fields.

ST JOHN'S GATE.

St. John's Gate is the only remaining part of a priory, founded there by the knights of St. John of Jerusalem. It was completed by Prior Docura about the year 1504; hence the name of the gate, as well as the Old Jerusalem Tavern.

STEEL YARD.

The place called the Steel Yard, in Thames Street, belonged to the corporation of Hanseatic merchants, who engrossed all the foreign trade of Europe.

The steelyard derives its name from its being the place where the King's steelyard or beam was erected, for weighing the tonnage of goods imported into London.

STRAND.

In the year 1353, the Strand was an open highway, with here and there a great man's house, with gardens to the water side. There was no continued street till about the year 1532, when an Act was passed for "paving the street-way between Charing Cross and Strand Cross, at the charge of the owners of the land;" before that, it entirely cut off Westminster from London, and nothing intervened except the scattered houses and a village, which afterwards gave a name to the whole. The parish of St. Clement Danes, originally consisted of the village Strande. The mansions of the Cecils, Bedfords, Villiers, &c., are swept away; nought remains of the days of chivalry and ancient grandeur, (save Northumberland House); and a distant age will ask where the fabrics stood. Narrow streets and courts now bear the names of men who once swayed the destinies of England.

SOMERSET HOUSE.

In the year 1549, in the reign of Edward VI., the lord-protector, Somerset, pulled down several churches and houses in the vicinity of the Thames, and built himself a palace thereon, now called Somerset House. The old brick palace just alluded to, was taken down in the beginning of the reign of George III., and the present magnificent palace built thereon. The architect was Sir William Chambers, son of a Scottish merchant residing at Stockholm.

SPITALFIELDS.*

The series of streets thus denominated, derive their appellation from an hospital that stood here in the reign of queen Elizabeth, and which was dedicated to St. Mary Spital. It was founded in 1197, by Walter Brune and Mary his wife.

Those who have passed through those parts of Spitalfields, chiefly inhabited by weavers, must have often heard them singing at their looms. Singular as it may seem, this practice came with their forefathers from the Low Countries, and also was the custom with such of the Protestants as at an earlier period came over from Flanders, and brought with them the woollen manufactory.

SAVOY.

This place derives its name from Peter, Earl of Savoy, who built a palace here in the reign of Henry III. Edward III.

* See Spital Sermon.

made a state prison of it; it was here his prisoner, King John of France, was confined, and where after many years of captivity he breathed his last. It was burnt and entirely destroyed by Wat Tyler and his rebels (1381). It does not appear to have been rebuilt till 1505, when it was endowed by Henry VII. as an hospital, for the relief of 100 poor people. The sick and wounded in the Dutch war of 1666, were lodged here; and George I. turned it into a place of confinement for debtors. The ancient chapel of this once royal palace, which, contrary to ecclesiastical usage, stands north and south, has been restored, and its ceiling decorated by the munificence of Prince Albert.

ST. JAMES'S PALACE.

This antiquated building was commenced in the reign of Henry VII., and finished in that of Henry VIII. It derives its name from St. James's Hospital, which formerly stood here, and which gave a cognomen to the adjacent street, as well as the diplomatic appellation of the Court of St. James's. One day, after Peter the Great had visited the magnificent hospital of Greenwich, he went to St. James's Palace to dine with King William. That prince asked him how he liked Greenwich Hospital? "Extremely well, Sir," replied the Czar, "and, if I were permitted to advise your majesty, I should recommend to you to remove your Court thither, and convert your palace into an hospital."

SHADWELL.

This parish, which is one of the Tower Hamlets, has the name of Shadwell from a fine fountain, or well, which issues from under the wall of the churchyard, and which was originally dedicated to St. Chad.

STEPNEY.

It appears from Domesday Book that Stepney, in the Conqueror's time, was a manor belonging to the Bishop of London, by the appellation of Stebenhede, a Saxon compound, implying Steben's Heath.

TOWER ROYAL.

Here stood a strong and magnificent mansion, now a paltry and disreputable street. King Stephen resided therein, as did afterwards king Richard II. and his mother; at which time it was indifferently called the Royal, or Queen's Wardrobe.

TEMPLE BAR.

Before the present gate was built, there was a bar or barrier of posts and chains, which separated the Strand from Fleet Street, and which, from its vicinity to the Temple, received the name of Temple Bar.

THEOBALD'S ROAD.

Theobald's Road, so called because it was the road by which James I. travelled to Theobald's House, in Hertfordshire, where he expired, strongly suspected of being poisoned. Theobald's House was pulled down, 1765.

THROGMORTON STREET.

This street was named after Sir Nicholas Throgmorton, who is said to have been poisoned by Dudley, Earl of Leicester, queen Elizabeth's favourite. There is a monument to his memory in the church of St. Catharine Cree.

THREADNEEDLE STREET.

So denominated, because those who resided here were principally Tailors. The Tailors' Company also built their Hall here, now called Merchant Tailors' Hall.

TOOLEY STREET.

This street derives its name from an eminent wharfinger of the name of Tuley, who had a considerable property in this neighbourhood.

TOKENHOUSE YARD.

Prior to the reign of William and Mary, in which reign the Bank of England was first established, or incorporated, the government of the country had at different periods, for the facility of the commerce thereof, found it expedient to issue Tokens, not dissimilar to our recent Bank and Provincial Tokens. The place of issue was from this locality, and was called the Token House, and from which circumstance we derive the term of Tokenhouse Yard.

TOTTENHAM COURT ROAD.

As Theobald's Road was so called, because it was the road by which king James I. went to his palace at Theobalds, in Herts, so Tottenham Court Road, because it was the road by which the queen's majesty travelled to her palace at Tottenham Court, near Tottenham.

TYBURN.

Tyburn was formerly the place of execution for criminals convicted in the county of Middlesex. It existed as early as the reign of Henry IV., and derives its name from Tyburn Brook, formerly called *Aye-brook*, or Eyebrook, afterwards St-Mary-le-

Bourne (St. Mary on the Brook), now corrupted into Marylebone, or Marybone.

WATLING STREET.

The etymology of the name of this street has sufficiently exercised the ingenuity of our learned antiquaries. Perhaps the most natural solution is that given in the *Gentleman's Magazine*, February, 1796, where the writer derives it from the ancient British words *gwaith*, work, and *len*, legion; from which, *gwaithlen*, i.e., legion-work, came, he supposes, the modern Watling. Dr. Jamieson quotes Douglas and Henryson, that Watling Street denotes the Milky Way. "It has received," says he, "this designation, in the same manner as it was called by the Romans *Via Lactea*, from its fancied resemblance to a broad street, or causeway, being as it were paved with stars."

WALBROOK.

This street derives its name from a stream so called, says Stow, "of running through and from the wall of the city." It has long been arched over and built on, so that its course is now hardly known.

WARWICK LANE.

Warwick Lane, Newgate Street, derives its name from a house belonging to the famous Earl of Warwick, afterwards called Warwick Inn.

WHITECHAPEL.

This locality derives its name from a convent of White Nuns (*i. e.*, nuns who wore a white dress) that formerly stood here, and which was dedicated to the Virgin Mary. After the suppression of the monasteries, a *chapel* remained there for many years, and which, coupled with the former circumstance, gave the locality its present name. In the centre of the market is a little dirty alley, called Harrow Alley. In this place, above 190 years ago, dwelt that prince of wits, and excellent man, Daniel Defoe: here he wrote that much read and excellent moral work, Robinson Crusoe, and here he wrote a memorable melancholy History of the Plague, of which he was an eyewitness.

WALWORTH.

This suburb (for it is now nothing more) was originally a Manor in Surrey. It is written "Walerode" in the Conqueror's Survey, and Walworth's Fields in the charter of Edward VI., granting the manor of Southwark to the City of London.

IRISH SOCIETY OF THE CORPORATION OF LONDON.

It is a curious fact, not generally known, that in the reign of James I. (1607), the greater part of six counties in the province of Ulster became vested in the crown, by an act of attainder of Shane O'Neil and other persons of dictinction, who had rebelled

against the state; and soon afterwards a project was suggested to the king, for establishing a Protestant colony on the forfeited estates, which was considered in council, approved, and published. In the year 1609, his majesty conceiving the City of London to be the body best able to undertake so important a work, made propositions for that purpose, which were considered at a conference held on the 30th of July, between the Earl of Salisbury, Lord High Treasurer, and the Lord Mayor, with some of the leading citizens: and after some further negotiation, articles of agreement were at length entered into, on the 28th of January, 1610, between the Lords of Council on behalf of the King, and the committees appointed by act of Common Council, on behalf of the Lord Mayor and Commonalty of the City of London, concerning a plantation in part of the province of Ulster. In pursuance of this agreement, the Corporation of London, with the assistance of the twelve principal companies, commenced the fulfilment of the conditions on their part; and having made great progress, the king, in the year 1613, granted a charter, by which a certain number of the citizens of London (all members of the Common Council, as their successors are at this day), were put in possession of the forfeited estates, and were ordained and constituted one body, corporate and politic, who should be called by the name of "The Society of the Governor and Assistants of London, of the New Plantation of Ulster" (now commonly called the Irish Society). Soon after obtaining the charter, all the lands granted by it were divided, by persons appointed for that service, into thirteen parts; of which one, consisting of the city of Londonderry,* the town of Coleraine, &c., was retained by the governor and assistants; and one of the other twelve was assigned to each of the twelve companies who had assisted the corporation in the undertaking. The authority for this proceeding, was a license granted by the king for that purpose. In the reign of Charles I., the citizens having offended the king, the charter was in a most arbitrary manner annulled and cancelled by the Court of Chancery, but it was restored by Charles II.; and it is by this renewed charter, and renewed grants from the Irish Society, that the Twelve Companies hold.—*Sturch's Pamphlet on the Condition of Ireland.*

ROYAL ACADEMY.

An attempt had been made in 1759, to form an association of artists, and an exhibition of works of art, when a society was formed, and met in St. Martin's Lane, under the name of an Academy, and in the following year they had their first exhibition, under the sanction of the Society of Arts. The first effort was promising, and after a few exhibitions they were incorporated under the title of "The Society of Artists of Great Britain."

* Prior to this period it was called Derry.

The combination of a body of painters with a society embracing manufactures and commerce was not permanent; and three years after, *i. e.*, 1769, the "Royal Academy" was established, and was so called in consequence of George III. being its founder. The Academy was constituted December 10, 1768, opened its first exhibition in Somerset House, May 1780, but removed from Somerset House, and opened its first exhibition in Trafalgar Square, May 1838.

SCOTS CORPORATION.

The origin of this corporation, says Maitland, is owing to James Kinnier, a Scotsman, and merchant of this city; who, after a long and dangerous illness, determined to give part of his estate toward the relief of the aged and necessitous poor of his own country, within the cities of London and Westminster. To which end, and for the more effectually settling what he intended to give for that purpose, he was advised by counsel to apply for a charter. This was granted in the reign of James I., and thus originated the "Scots Corporation."

CHARITY FOR THE RELIEF OF POOR WIDOWS AND SONS OF THE CLERGY.

By his majesty's (Charles II.) charter, bearing date 1st July, 1678, a body politic and corporate was constituted by the name of "The Governors of the Charity for the Relief of Poor Widows and Children of Clergymen," with license to possess any estate, not exceeding the value of £2000. Afterwards, upon the accession of Dr. Thomas Turner's gift, which amounted to about £18,000, the governors (December 16, 1714) obtained an augmentation of the said grant, by a license to possess the yearly value of £3000, over and above all charges and reprises; as also over and above the said £2000 per annum.

THE WILSONIAN FUND.

This useful fund originated from one Samuel Wilson of London, who bequeathed £20,000 to be lent out in small sums to industrious tradesmen. He died 1771.

THE ROYAL SOCIETY.

All arts and sciences began to revive and flourish at the Restoration, and the English tongue was exceedingly improved and refined. The "Royal Society" was established in 1663, by the King's Letters-Patent, for the improvement of philosophy, mathematics, physic, and all useful knowledge; of which the first promoters and members were Dr. Ward, Mr. Boyle, Lord Brounker, Dr. Wilkins, Dr. Wallis, Sir William Petty, Dr. Goddard, Dr. Willis, Dr. Bathurst, Sir Christopher Wren, and Mr. Rook.

Hume says, amidst the thick cloud of bigotry and ignorance which overspread the nation during the Commonwealth and Protectorship, there was a few sedate philosophers, who in the retirement of Oxford cultivated their reason, and established conferences for the mutual communication of their discoveries in physic and geometry. Wilkins, a clergyman, who had married Cromwell's sister, and was afterwards bishop of Chester, promoted these philosophical conversations. Immediately after the Restoration these men procured a patent, and having enlarged their number, were denominated the "Royal Society." But this patent was all they obtained from the king. Though he was a lover of the sciences, particularly chemistry and mechanics, he encouraged them by his example alone, not by his bounty. The Society held its first meetings in Gresham College; and, after the great fire, in Arundel House. The Society subsequently returned to Gresham College; but in 1710 removed to Crane Court, Fleet Street, and from thence, in 1782, to its present place of meeting in Somerset House.

ST. GEORGE'S FIELDS, &c.

After the dissolution of the monasteries and other religious houses, the mayor and citizens of London, taking into their consideration how commodious and convenient it would be unto the city, to have the Borough of Southwark annexed thereunto, and that the same borough was in the king's hands wholly, they became suitors unto Henry VIII., and unto the lords of his highness' privy council, for the obtaining of the same; which suit not being granted unto them, after the decease of Henry VIII. they renewed their suit unto Edward VI., and to the lords of the privy council, for the obtaining of the same borough. At length, after long suit, it pleased King Edward VI., by his letters-patent, bearing date of Westminster there, the 23rd day of April, in the fourth year of his reign, as well in consideration of the sum of £647: 2: 1, of lawful money of England, paid to his highness's use, by the mayor and citizens of London, as for divers other considerations him thereunto moving, to give and grant unto the said mayor and citizens of London, divers messuages, lands, and tenements, lying near the Borough of Southwarke, in the said letters-patent particularly expressed, which were sometimes the land of Charles, late duke of Suffolke, and of whom Henry VIII. did buy and purchase the same. But there was excepted out of the said grant, and reserved unto Edward VI., his heirs and successors, all that, his capital messuage or mansion-house, called Southwarke Palace, late of the said Duke of Suffolke, and all gardens and land to the same adjoining; and all that, his park in Southwarke, and all that, his messuage, and all edifices and ground called the Antelope there.

ETYMONS OF SEVERAL COUNTRIES, ISLANDS, SEAS, TOWNS, PROVINCES, REMARKABLE PLACES, &c.

ATLANTIC OCEAN.

Atlantic, or Atlantic Ocean, derives its name from Mount Atlas, in Africa, and extends between the west continents of Africa and Europe, and the east continent of America. Its least breadth, from Guinea in Africa, to Brazil in South America, is 2,300 miles. On one side the equator, it is called the North Atlantic Ocean; on the other, the South Atlantic Ocean.

AZORES, OR WESTERN ISLANDS.

Azores, or Western Islands, a group of islands in the Atlantic, between 25 and 30 west longitude, and 37 and 40 north latitude, 795 miles west of Portugal. They are nine in number, viz., St. Maria, St. Michael, Terceira, St. George, Graciosa, Fayal, Pico, Flores, and Corvo. They were discovered in 1430, by Joshua Vanderberg of Bruges, who in a voyage to Lisbon was driven thus far to the westward by stress of weather. Boasting of his discovery on his arrival at Lisbon, the Portuguese government fitted out an expedition and took possession of these Islands, and called them the Açores, from the number of hawks found among them. Açore, being the Portuguese for hawk.

ATHENS.

Minerva was worshipped by the Athenians before the age of Cecrops, in whose time Athens was founded, and its name taken from Minerva, whom the Greeks called Ἀθήνη. It was proposed to call the city either by her name or that of Neptune, and as each had partisans, and the women had votes equal to the men, Cecrops called all the citizens together, both men and women; the suffrages were collected; and it was found that all the women had voted for Minerva, and all the men for Neptune; but the women exceeding the men by one voice, Athens was called after Minerva. A temple was dedicated to her in the city, with her statue in gold and ivory, thirty-nine feet high, executed by Phidias.

AMERICA.

So called from Americus Vesputius, who, having accompanied Ojeda, who in 1499 followed in the steps of Columbus, and having had a share in the direction of it himself, had published an account of it on his return. The country of which he was

supposed to be the discoverer, came gradually to be called by his name. He died 1512.

North America was first discovered by Giovanni Cabot, a Venetian in the service of England, in 1497.

ARUNDEL.

The etymology of this town has been variously conjectured by some of the first antiquaries, and many writers have entertained a difference of opinion. It has been justly observed, that names of places must have reference to peculiarity of site, or retaining the meaning of certain local particulars. However, in the uncertainty of finding the etymology correct, it is not improbable that the antiquary may meet with discoveries tending to convey amusement and instruction, and which perhaps may serve to gratify the curiosity of those who may not have the leisure for similar studies and investigations.

Camden, who was so celebrated an antiquary, patronised by Thomas, earl of Arundel, in 1630, says, that this town was a place of great name, and he derives its etymon from a valley, or dale, running along the river Arun.

Another supposition pretends to derive some weight from two Belgic words, *Eron* and *del*, signifying a flat place covered with water, and whence also may be derived Hirundo and Hirondelle,* as the low parts adjacent was formerly a morass, or reedy place much frequented by swallows, and which bird, being in the present arms of Arundel, strengthens the argument in favour of its being built by the Belgics.

ALL THE RUSSIAS.

The term, All the Russias, is founded on the ancient division of Russia, which comprehended the provinces of *Great*, or Black Russia, *Little*, or Red Russia, and White Russia, it derives its name from Rurik, a Baltic freebooter, who in 850 made himself master of the greater part of the country, and founded a dynasty which continued to rule till 1598. St. Petersburgh took its name from having been founded by Peter the Great.

ABYSSINIA.

Abyssinia, in Africa, has been called by different names, particularly by that of Habessinia, from the Arabic word *Habesh*, which signifies a mixture, the country being peopled by various nations; but other inhabitants call it Itjopia, or Ethiopia. The name of Abyssinia became known in Europe from the Portuguese missionaries who penetrated there, and who often wrote the

* French for Swallow.

names of the country and the people respectively in the latinized forms of Abassia and Abassinos; from which our common term Abyssinia is derived.

BATH.

This city was a Roman station, and derives its name from the celebrated Roman baths discovered there. Considerable Roman remains have been discovered in, and about its neighbourhood. Portions of a large temple were discovered, and are preserved in the Bath Institution. Towards the east of this building stood the principal baths, which were discovered in 1755.

BLENHEIM.

A small village on the Danube, in Bavaria. It was the scene of Marlborough's great victory, who in 1704 totally defeated the French and Bavarian forces under Marshal Tallard. To perpetuate the memory of the military services of this illustrious man, the royal manor of Woodstock, with the demesne, comprising the hundred of Wootton, was granted by queen Anne to him and his heirs for ever, to be held by grand sergeantry.

BATTLE BRIDGE.

West of Barnesbury Park, and close to the footpath from thence to Copenhagen House, were the supposed remains of a Roman encampment. It was a square of 120 feet, surrounded by a ditch, with a high embankment or breast-work to the west. This is presumed to have been a position occupied by Suetonius, the Roman general, when he destroyed 80,000 of the Britons under Boadicea, in a memorable engagement presumed to have been fought from this place, in the fields of Pentonville, and terminating in the plain of Battle Bridge: hence the name. The prætorium is now occupied by the house and grounds of a retired military officer, who has built a mansion in the style of an embattled dwelling.

BRIGHTON.

Brighthelmstone, or as it is now termed, Brighton, is said to have been a place of note in early times, but of this fact we have no precise record. Bailey in his *Dictionary* observes, that it was St. Brighthelm, a Saxon, who gave the name to the town. Skinner says, Brighton was so named from Brighthelm, a canonised bishop of Fontenoy, in France, who lived so late as the tenth century. Other testimonies state, that it was a Saxon bishop of that name, who resided here during the Heptarchy, who gave his name to the town. This supposition is more probable; for we find, that when Ella with his three sons (Cimen, Wiencing, and

Cisa) effected their landing at West Wittering, S.W. of Chichester, anno 447, and defeating the Britons, who endeavoured to oppose him, took possession of all the maritime parts of the country. Ella thus laid the foundation of the kingdom of the South Saxons, from which the country derives its name. Brighthelme accompanied this army. One of his successors resided at Aldrington, and held a considerable portion of land until the year 693, when that bishop was killed in battle. This is stated by Stillingfleet and other writers, but no mention is made of the place where the engagement was fought.

About the time of the Norman Conquest, a colony of Flemings are supposed to have established themselves for the purpose of fishing. The town was plundered and burned by the French, in 1513. During the reigns of Henry VIII. and Elizabeth, fortifications were erected to protect it.

Brighton became a watering-place about the middle of the 18th century, but its progress was slow until it was rendered a place of fashionable resort by George IV., then Prince of Wales, who selected it for a summer residence.

Between Brighton and Lewes are still to be seen lines and intrenchments, apparently Roman, and some years ago an urn was dug up, containing 1000 silver denarii, on which were impressions of all the emperors.

BERWICK-UPON-TWEED.

Berwick, being a kind of Gibraltar to Scotland, was long a bone of contention between England and that country. Edward VI., and Mary, Queen of Scotland, by treaty made it a county town, and, as Rymer's *Federa* notes it, a free town, independent of both states. Since the reign of Queen Mary, it has sent two members to the English House of Commons.

Camden says: "At the epoch of Domesday Book, Berwica signified a village which appertained to some manor, or town: and as Tothill was called the Berewicke of Westminster, in the donation of Edward the Confessor, the town on the Tweed was called the Berewicke of Coldingham." The castle of Berwick was first ceded as part of the ransom of William the Lion, but it was restored by William Cœur de Lion, in 1189.

BARNESBURY PARK.

The row of handsome cottages called Barnesbury Park, Islington, are in the manor of Berners, or Bernersbury, otherwise Barnesbury; the name being derived from the Berners' family, of whom the most distinguished individual was John Bourchier, the last Lord Berners, and the fifth writer in order of time among the nobility. He was Governor of Calais under Henry VIII

and translated "Froissart's Cronycles out of Frenche into our maternale Englysshe tongue."

BALTIMORE.

This capital, as it may be termed, of the province of Maryland, in North America, derives its name from Lord Baltimore, who colonized the said province in 1633. The town was first laid out in 1729, and in 1765 contained only thirty houses. It received a charter as a city in 1797, and since that period its extension has been very rapid. The population is now upwards of 103,000.

BERMUDAS.

Bermudas, or Sommer's Islands, four islands in the Atlantic Ocean, 100 miles east of Carolina, and surrounded by rocks. They were discovered by Juan Bermudas, a Spaniard, in 1522; but not inhabited till 1609, when Sir George Sommers was cast away upon them; and they have belonged to Britain ever since. They contain 9000 inhabitants, who carry on some trade with America and the West Indies. Three of them are small, and the principal one is called St. George.

BRAZILS.

Brazil, a country of South America, which gives the title of Prince to the heir-apparent of the crown of Portugal. It extends from North to South about 2600 miles, and from East to West about 2400. It was discovered in 1500 by Alvarez Cabral, a Portuguese, who was forced upon it by a tempest; and it derived its name from the abundance of Brazil, or Brasil, wood found here.

CAMBRIDGE.

Cambridge (*Cantabrigia*, Latin), a country town of England, situated on the river Cam, eleven miles east of Ely, and fifty-one north of London. It was the Camboritum, or Granta, of the Romans, and a well-known station of that people, as the numerous urns, coins, and other antiquities dug up here attest. The modern town is of small consideration, except for its connection with the University, being only about a mile in length, and half a mile broad; the best streets are Trumpington Street, and St. Andrew's Street, united with Regent Street towards Gogmagog hills; but the whole is well paved.

CANTERBURY.

Canterbury is called, by Bede and others, Dorobernia; by the Saxons, "the city of the people of Kent;" by the Britons, Caer Kent, or the city of Kent; and by the Latins, Cantuaria. This place is generally agreed to have been the Roman Durovernum—

and it is famous for being the archiepiscopal seat of the Primate of England. The Saxon kings of Kent had their residence here from the arrival of Hengist to the sixth century.

COLOMBIA.

This name, borne by a portion of South America, is derived from Christopher Columbus, a Genoese, famous for his being the discoverer of this vast continent, although its general appellation of America was given it from an after discoverer. Columbus was born in 1442, and made his celebrated discovery October 12, 1492.

Colombia is now divided into the three republics of Venezuela, New Granada, and Ecuador.

CONSTANTINOPLE.

This capital of the modern Turkish empire derives its name from Constantine the Great, who founded the eastern empire of Rome. Prior to his conquest of it, it was called Byzantium, famed in history as a bone of contention between the Tamerlanes and Badjazets. One part of the city is called Pera, and is inhabited by the Franks, a name given by the Turks to all European Christians. It was taken in 1453 by the Turks, who have kept possession of it ever since.

CORSICA.

The ancient Greeks gave this island the name of Cyrnus; and to the Romans it was known by its present appellation. By the French it is called Corse. Inhabited at first by a colony of Phœnicians, it was afterwards occupied successively by the Phoceans, and Etruscans, and the Carthaginians. The Romans succeeded to the latter, and settled two colonies here, which was the place of exile for the Roman courtiers when they became obnoxious to the Emperors. On the destruction of the Roman empire, Corsica fell successively under the dominion of the Goths, the Greek Emperors, the Lombards, and the Saracens; the latter, it is supposed, first gave it the title of a kingdom.

Napoleon Bonaparte was born at Ajaccio, in this island, 15th August 1769.

CANONBURY.

A manor in the village of Islington, given to the Prior and Convent of St. Bartholomew in Smithfield, by Ralph de Berners. The date of the gift is unknown, but the estate is enumerated among the possessions of the priory, in a confirmation granted by Henry III., bearing date 1253; and when the religious houses were dissolved, Henry VIII. gave the manor to Thomas, Lord Cromwell; it was afterwards a hunting-seat of Queen Elizabeth's, and ultimately passed through other hands till it was possessed

by Sir John Spencer, an alderman and lord mayor of London, known by the name of "Rich Spencer," and who was the founder of the Northampton family, to whom this property belongs. It was here Goldsmith wrote his "Deserted Village."

DEAD SEA.

So called from its stillness and bad qualities. No fish will live in its waters. It occupies the site of the plain of Siddim, where stood Sodom and Gomorrah. It has, however, been said, that this water has a repulsive force, which makes men and animals float on its surface, and Josephus relates an experiment which was made on the subject by the Emperor Vespasian. "Having caused the feet and hands," says he, "of some of his slaves to be tied, he ordered them to be thrown into the sea, in his presence, in the deepest part thereof. None of them sunk to the bottom, and they all remained on the surface until it pleased the prince to give orders for their being taken out again."

DOWNS.

This term, as applied to that part of the Channel lying near to the Sands, off the coast of Kent, derives its name from the circumstance, that it was at one period a grazing land for sheep, and which formed a part of the estate of the celebrated Earl Godwin. The land, however, in consequence of great inroads of the sea, ultimately disappeared, but the place has ever since retained the name of "the Downs," famed as a rendezvous for shipping.

DAVIS STRAITS.

These Straits were discovered by Captain John Davis, in the year 1585, in consequence of which they were named after him.

ENGLAND.

England, originally spelt Engle-land, means the land of the Angles. The names of places on the Lower Rhine, and more especially in Guelderland, point to the origin of the English; for instance, *Engelanderholt*, *Engelenburg*, and *Angerlo*. *Engeland*, near Beckbergen, is mentioned in Bondam's *Charter-Book* as *villa Englandi*, A.D. 801. It was not till the year 527 that the first Angles arrived in this country. From that time they made a succession of descents, under various petty chiefs, upon the coasts of Suffolk and Norfolk. From the first arrival of the Saxons into Britain to the time they established a permanent settlement in it, during a period of a century and a half, the following kingdoms were founded: 1. Kent, consisting of the present county of that name, A.D. 457. 2. Sussex, the present county, A.D. 491. 3. Wessex, including Surrey, Hants, with the Isle of Wight, Berks, Wilts, Dorset, Somerset, Devon, and part

of Cornwall, A.D. 519. 4. Essex, including the present counties of Essex and Middlesex, and the southern part of Hertfordshire, A.D. 527. 5. Northumbria, consisting of the sometimes separate, but commonly united states of Bernicia and Deira, the former including Northumberland, and the south-eastern counties of Scotland, A.D. 547; the latter, Cumberland, Durham, Westmoreland, York, and Lancaster, A.D. 560. 6. East Anglia, including Norfolk, Suffolk, Cambridge, and part of Bedfordshire, A.D. 571. 7. Mercia, including Chester, Derby, Nottingham, Lincoln, Shropshire, Stafford, Leicester, Rutland, Northampton, Huntingdon, Hereford, Worcester, Warwick, Gloucester, Oxford, Buckingham, and parts of Hertford and Bedford, A.D. 585. This assemblage of states has been commonly called the Heptarchy, for which Mr. Turner has proposed to substitute the Octarchy, on the ground that Deira and Bernicia ought to be considered as two distinct kingdoms. It has been asserted that this republic of states was moderated by the controlling authority of one supreme king, to whom Bede and the Saxon Chronicle have attributed the title of Bretwalda, or Emperor of Britain; but this title, if ever assumed, was the effect, not of law, but of conquest. Ethelbert, who was king of Kent before 568, is supposed to have been acknowledged as Bretwalda from 589 till his death in 616.

EUROPE.

This part of the globe was formerly called by the Romans, as it is at present by the Spaniards and Italians, by the name of Europa;* but from whence that name originated has not been determined.—By the English and French, it is styled Europe; by the Turks, Alfrank, or Rumalia; by the Georgians of Asia, Frankoba; and by the Asiatics in general, Frankistan. The earliest notices of Europe are in the writings of the Greeks. Homer, who probably lived about 1000 years B.C., was acquainted with the countries round the Ægean Sea or Archipelago, and on the South coast of the Black Sea.

EDINBURGH.

Edwin, king of Northumbria, possessed the entire territory from the banks of the Humber to the shores of the Frith of Forth; and it seems highly probable that the appellation of this city was originally Edwin's-berg, or Edwin's-burgh, now Edinburgh.

EDMUND'S BURY.

St. Edmund's Bury, or Bury St. Edmund's, or simply Bury, as it is termed by some, derives its name from Edmund the Martyr,

* See Heathen Mythology—Jupiter and Europa.

who was buried here. We are told, that "Canute paid great respect to the memory of St. Edmund, and built a magnificent church over his grave, since called Edmundsbury, in Suffolk, as well as a monastery."

ESCURIAL OF SPAIN.

This palace was built by Philip II., son of Charles V., Emperor of Germany, in the shape of a Gridiron, out of compliment to St. Lawrence, of Gridiron notoriety. The name of the building has a very humble origin. Ferruginous ores abound in the neighbouring mountains. Escoria, from the Latin *Scoria*, is the term in the Spanish language for metallic dross, and Escorial is the topographic derivation, signifying the locality for this dross. A corruption from the etymology has occasioned the change of the second vowel, whence the name Escurial. It is the country palace and mausoleum of the Spanish kings.

FLAMSTEAD HOUSE.

The Observatory in Greenwich Park derives its name of "Flamstead House," from John Flamstead, the astronomer-royal, who, on the 10th of August 1675, laid the foundation stone of the said observatory, for watching the motions of the celestial bodies. He died at Greenwich, 31st December 1719.

FRIENDLY ISLANDS.

A group of Islands in the South Pacific Ocean, so named by Captain Cook in 1773, on account of the friendship that appeared to subsist among the inhabitants, and their truly courteous behaviour to strangers.

GRAMPIAN HILLS.

A chain of hills in Scotland, which extend in a north-east direction from the mountain Benlomond, in Dumbartonshire, through the counties of Perth, Angus, and Kincardine, to Aberdeen; and thence in a north-west direction, through the counties of Aberdeen, Banff, and Murray, and on the borders of Inverness. They take their name from a single hill, the Mons Grampius of Tacitus, and where the battle was fought so fatal to the brave Caledonians. Many of the Grampians are evidently volcanic, being composed of basalts and lava.

GOODWIN SANDS.

These dangerous shoals derive their name from the famous Earl Godwin, the father of King Harold, and who was one of the first who bore the title of Earl. Where the Sands are now, was formerly a large tract of land, that formed part of his estate,

which was inundated by the sea in 1100, and which has ever since been rendered memorable for the loss of life as well as property.

GERMANY.

Germany was originally called Allemania, from Alleman, *i. e.*, in German, "every man," denoting, that all nations were welcome there. It derives the title of Germany from the celebrated Germanicus.

GREENWICH.

We have traces of a royal residence at this place so early as the year 1300, when Edward I. made an offering of 7s. at each of the holy crosses in the chapel of the Virgin Mary, Greenwich, and the prince made an offering of half that sum. Henry IV. dates his will 1408, from his manor of Greenwich. Henry VII. resided much at this place, where his second son (afterwards Henry VIII.), and his third son, Edmund Tudor (created Duke of Somerset), were born. Henry VIII., from his partiality to it, bestowed great cost upon Greenwich, till he made it, as Lambarde says, "a pleasant, perfect, and princely palace." During his reign, it became one of the principal scenes of that festivity for which his court was celebrated. King Henry's marriage with his first queen, Katherine of Arragon, was solemnized at Greenwich, June 5, 1510. In 1512 he kept his Christmas here, "with great and plentiful cheer;" and again, 1513, "with great solemnity, dancing, disguisings, and mummers, in a most princely manner." At this celebrity was introduced the first masquerade ever seen in England. Edward VI. kept his Christmas at Greenwich in 1552-3; George Ferrers, Esq., of Lincoln's Inn, being "lorde of the merrie disporte." This amiable monarch closed his short reign at Greenwich palace on the 6th of July following. Queen Mary was born here, February 8, 1515, and Queen Elizabeth, September 7, 1533. The hospital founded by William and Mary, occupies the site of the old palace.

HIGHBURY-BARN.

Highbury-barn is a place noted for London tea-drinkers. It was in the olden time a barn belonging to the monks of Clerkenwell, now a tavern famed for its good cheer.

HAG-BUSH LANE.

Hag is the old Saxon word *haeg*, which became corrupted into haugh, and afterwards into haw, and is the name for the berry of the hawthorn; also, the Saxon word *haga* signified a hedge, or any enclosure. Hence Hag, or Hawthorn-Bush Lane.

HERNE'S OAK.

Every one who has seen Shakspeare's admirable comedy of the "Merry Wives of Windsor" represented on the stage, or even read it, has no doubt pictured to himself "Herne's Oak," where the fat and licentious knight is cleverly outwitted by the two dames of Windsor. Sir John Falstaff, whatever may be his situation, never loses his temper, or even his good-humour; and when at midnight he is approaching Herne's Oak, disguised with a buck's head on, to meet Mrs. Page and Mrs. Ford, he finds room for self-consolation. "Remember Jove," says he, "thou wast a bull for thy Europa: love set on thy horns. O powerful love! that, in some respects, makes a beast of a man; in some other, a man a beast. You were also, Jupiter, a swan, for the love of Leda;—O, omnipotent love! how near the god drew to the complexion of a goose."

Herne's Oak, a tree thus immortalized by Shakspeare, stood on the south-east side of the little park of Windsor. The reason why it was selected for the frolic with Sir John Falstaff, is the tradition attached to it, which Mrs. Page thus relates:—

> "There is an old tale goes, that Herne the hunter,
> Sometime a keeper here in Windsor forest,
> Doth all the winter time, at still midnight,
> Walk round about an oak with great ragg'd horns;
> And there he blasts the tree, and takes the cattle,
> And makes milch kyne yield blood, and shakes a chain
> In a most hideous and dreadful manner:
> You have heard of such a spirit; and well you know,
> The superstitious idle-headed eld
> Received, and did deliver to our age,
> This tale of Herne the hunter for a truth."

Herne is said to have been keeper of the forest in the time of Queen Elizabeth, and having been guilty of some offence, for which he expected to be discharged, hung himself upon this oak.

HASTINGS.

This town is on the eastern extremity of the coast of Sussex. Its Saxon name signified a town or castle, and owes its origin, according to Camden, to one Hasting, a Danish pirate, who, where he landed for booty, built sometimes little fortresses. This town is celebrated in English history for being the place where William the Conqueror first landed in this country; and also for the battle of Hastings, fought shortly after, by which the Norman duke gained the throne of England.

HOLY ISLAND.

The Isle of Lindisfarne, on the coast of Durham, is thus denominated, because of the number of saints there buried.

HARMONY SETTLEMENT, N. AMERICA.

This extraordinary and flourishing German colony was founded by a German enthusiast named Rapp, who, in order to promote harmony among those who settled there, laid certain restrictions upon marriage! These restrictions were to prevent more than a certain quantum of births within a certain number of years; which births (as Mr. Hulme says) generally arrive "in a little flock, like those of a farmer's lambs, all within the same month perhaps." These Harmonists (so called from the name of their settlement) are represented as a remarkably flourishing, pious, and quiet people. See the various recent writers on America.

HINDOSTAN.

Our empire in the East Indies, under this appellation, or Indostan more properly, is derived from the river Indus, which flows throughout the country. Hindostan extends from Cape Comorin to the Himalaya Mountains.

HOLYROOD HOUSE.

The name of an ancient palace and abbey which stands at the eastern extremity of the old town of Edinburgh. The Abbey of Holyrood is contiguous to the Palace of the same name, and according to tradition was founded by David I., in the year 1128. The traditionary accounts which occasioned its erection are thus related:—King David I., being on a hunting match in the forest of Drumselch, near Edinburgh, on a rood-day, was attacked by a large hart, and his life was in the utmost danger.—While he was endeavouring to defend himself with his hands against the furious assaults of the animal, a miraculous cross from heaven slipped into his hand, which so frightened the stag that he retreated immediately. This wonderful circumstance having of course put an end to the chase, David repaired to the castle of Edinburgh, where, in a dream, he was instructed to erect an abbey, or house, for canons regular, on the place where the celestial cross was put into his hands. In obedience to this visionary command, the king erected an abbey for the said purpose, and dedicated it to the Holy-Rood, or Holy-Cross, and deposited the same therein, where it is said to have remained till the reign of David II.

HELLESPONT.

These Straits, famed in classic lore, and more especially as the scene of a feat performed by our immortal bard, Lord Byron,* derives its original name (now Dardanelles) from Helle, the

* Who himself swam across the widest part.

daughter of Athamas, king of Thebes, who, with her brother Phryxus, flying from their stepmother, ventured to pass a narrow part of this sea, where she was drowned, and left her name to the straits thereof, which was after called the Hellespont.

ST. HELENA.

This island, which will be particularly noticed in the pages of future history as the sepulchre of one of the most extraordinary men the world ever produced, was first discovered by the Portuguese in the year 1502, on St. Helen's day, and her name was given to it, according to the universal practice of early navigators, of naming their discoveries from the Roman Calendar. Helena was daughter of Coilus, wife of Constantius, and mother of Constantine the Great. She first walled the city of London.

ISLE OF MAN.

The name of Man, is supposed to refer to its situation as to the surrounding kingdoms, from the Saxon word *mang*, signifying among; others suppose the word to originate from Maune, the name of St. Patrick, the apostle of the island, before he assumed that of Patricius. By Cæsar, it is called Mona. All late writers agree that Mona Cæsaris is Man; but Mona Taciti belongs to Anglesey. Early writers call it Monada Menavia Secunda (to distinguish it from Anglesey), Eubonia, &c. The monks derive it traditionally from "Manna Man Maclea," an early king, who first conquered the island. By the inhabitants the island is called Manning, and by the people in general Man.

KINGSTON.

So called, from the Kings of England having their residence and being anciently crowned there. The rude stone on which they were anciently crowned formerly stood against the old town-hall, and on the rebuilding of the town-hall in 1837, it was removed to the yard of the assize-court; but a few years ago it was placed on a septagonal block of stone, standing in the centre of seven pillars, connected together by an iron railing. The inauguration of the monument took place on the 19th September, 1850, in the presence of the mayor and corporation, and a large number of visiters.

KENT.

The name of Kent is probably Celtic, and is called by the Latins *Cantium*. Lambarde derives it from the Welsh *Caine*, a leaf, because the country formerly abounded in woods; but Camden, from *Canton*, a corner, "because England in this place stretcheth

out itself in a corner to the north-east." Kent being situate nearest the Continent of Europe, has often been the theatre of great actions. It was in this county that Julius Cæsar landed, when he came to invade Britain; it was the place first seized by the Saxons after they had defeated the northern barbarians; and Christianity was first preached at Canterbury by Augustine and his followers. At the period of the arrival of the Romans, it was governed by four British chiefs, and it was the first, although not the largest, kingdom of the heptarchy.

MONTMARTRE.

A village and height near Paris. By some it is supposed to derive its name from a temple of Mars, which formerly stood on its summit; it was afterwards called Mons Mercurii (probably because the temple was converted to his service), and at a later period, in consequence of the death of St. Denis and his disciples here, it acquired its present name.

MAURITIUS.

The Mauritius, or Isle of France, is 400 miles east of Madagascar. Discovered by the Portuguese in 1505; but the first who settled here were the Dutch, in 1640. They called it Mauritius, in honour of Prince Maurice, their Stadtholder; but on their acquisition of the Cape of Good Hope, they deserted it, and it continued unsettled till the French landed here in 1720. They remained in the undisturbed possession of it to the year 1810, when it was taken from them by the British, who since the peace of 1814 have retained it in their possession.

MASSACHUSETS.

One of the States of North America. It was so named from a tribe of Indians who formerly inhabited this quarter. It is 150 miles long and 90 broad; bounded on the north by New Hampshire, and west by New York. The first settlement was formed in 1620, at Plymouth, by about 120 families of Nonconformists. The first constitution was formed in 1780, and was revised and modified in 1820.

MARSEILLES.

The history of Marseilles is full of interest. Its origin borders on romance. Six hundred years before the Christian era, a band of piratical adventurers from Ionia, in Asia Minor, by dint of superior skill in navigation, pushed their discoveries to the mouth of the Rhine. Charmed with the white cliffs, green vales, blue waters, and bright skies, which they here found, they returned to

their native country, and persuaded a colony to follow them to the barbarous shores of Gaul, bearing with them their religion, language, manners, and customs. On the very day of their arrival, so says tradition, the daughter of the native chief was to choose a husband, and her affections were placed upon one of the leaders of the polished emigrants. The friendship of the aborigines was conciliated by marriage, and their rude manners were softened by the refinement of their new allies in war, their new associates in peace. In arts and arms the emigrants soon acquired the ascendency, and the most musical of all the Greek dialects became the prevailing language of the colony.

MEDITERRANEAN.

The Mediterranean Sea is thus denominated, because it flows between Europe and Africa, washing the shores of each. *Medi*, signifying between, and *terra*, earth, *i. e.*, between two continents; the latter syllables, *ne-an* being merely added for the sake of harmony.

MAIDSTONE.

Maidstone was anciently called Medway-town, from its being seated on the river of that name. Nennius, who wrote about the ninth century, calls it Caer Megwad, corruptly, as is supposed, for Medway, or the Medway-city, and states, that it was the third considerable city in Britain before the arrival of the Saxons; and it appears from Domesday Book to have been a borough by prescription, although it did not send representatives to parliament till the reign of Queen Elizabeth, when it received a charter of incorporation to be governed by a mayor, assisted by twelve of the principal inhabitants.

MIDDLESEX.

The Saxons under Ella, on their arrival in this country, had continual wars with the Britons, the particulars whereof are unknown, except that they settled on the sea-coast in Sussex, and were called the South Saxons, from whence Sussex was derived. Those that were settled on the east coasts were called East Saxons, from whence came Essex. The country between Essex and Sussex was hence termed Middlesex. Kent retained its ancient name.

NORTHUMBERLAND.

Most of our readers are acquainted with the great divisions of this kingdom in ancient times, and will recollect those which were established north and south of the Humber, under which a large proportion of Yorkshire, and the whole of Cumberland, Westmoreland, and Northumberland, belonged to Edwin, king

of Northumbria. In this country there are several remains of Roman encampments. The most remarkable monument of the Roman dominion is, the great line of defence formed and augmented by the successive labours of Agricola, Adrian, and Severus; and sometimes called the Picts Wall, sometimes the Roman Wall.

OXFORD.

This famous University town derives its name from its being anciently a great cattle or oxen ford; having to pass the river at this point on the way to the London markets. Henry II., whose famed amour with "Rosamond of Woodstock" gave a celebrity to this part of the country, built a bridge over the same ford—now called Oxford.

OTTOMAN EMPIRE.

So called from Othman, the first of the Turkish emperors. The present Turkish empire began in Bithynia, in 1298.

PERSIA.

By the poets, this country is supposed to have derived its appellation from Perseus, the son of Jupiter and Danae; and by the graver, but perhaps, on this occasion, equally unsuccessful inquirers, from the word *paras*, which signifies a horseman, the Persians or Parthians having been always celebrated for their extraordinary skill in horsemanship.

PERE LA CHAISE.

This far-famed burial-ground, which is the first in Europe, from its size, its picturesque situation, and its fine monuments, derives its name from Father Lachaise, confessor to Louis XIV., from its occupying the site on which stood Lachaise's house.

PENNSYLVANIA.

Pennsylvania was originally settled by the Swedes in 1627, was conquered by the Dutch in 1654, and was ceded to the British in 1664. It was granted to William Penn, a quaker, from whom it derives its name, and, after his death, was sold by the proprietors to the United States.

PETERSBURGH.

This modern capital of Russia derives its name from its royal founder, Peter the Great. It is built in the Gulf of Cronstadt, intersected by artificial channels of the Neva, which limit the districts of the city. This magnificent capital was in 1702 a putrid fen.

PRUSSIA.

Prussia was anciently possessed by the Venedi, whose kings were anciently descended from Athirius, first king of the Heruli on the Baltic, 320 B. C. The Venedi were conquered by the Borussi, who inhabited the Riphœan Mountains. Hence the country was called Bo-Russia, or Prussia. It consists of two great divisions: the eastern, or larger portion; and the western, or smaller portion.

PEERLESS POOL.

Peerless Pool, City Road, was anciently a public conduit, which supplied the metropolis with water, before the New River was brought to London by Sir Hugh Myddleton. Stow speaks of it as "a cleere water, called Perilous Pond, because," says our chronicler, "divers youths, by swimming therein, have been drowned." Again he says, "Upon Saturday the 19th of January, 1633, sixe pretty young lads, going to sport themselves upon the frozen ducking-pond, neere to Clearkenwell, the ice too weake to support them, fell into the water, concluding their pastime with the lamentable losse of their lives; to the great griefe of many that saw them dying, many more that afterwards saw them dead, with the inexpressible griefe of their parents." This water was afterwards filled up, and rendered entirely useless, till one Kemp, an eminent jeweller of the city of London, who had a high opinion of this water, having got clear of a violent pain in the head by bathing in it, to which he had for many years been subject, generously reopened the same spring for the public benefit in the year 1743, and formed the completest swimming-bath in the whole world; and in reference to the improvements he had made on the ruins of that once Perilous Pond, and by a very natural transition, he changed that disagreeable appellation of perilous, "that is," says Maitland, "dangerous or hazardous, to the more agreeable name of Peerless Pool, that is, Matchless Bath, a name which carries its own reason with it."

PALATINATE OF DURHAM.

Guthred being seated on the throne of Northumberland, under the auspices of Alfred, the sovereigns, as a joint act, granted, that wherever St. Cuthbert's remains should rest, there should be an inviolable sanctuary; and that the possessions of St. Cuthbert and his church, as well such as were at that time, or theretofore granted, as those which might thereafter be acquired by purchase or otherwise, should be for ever freed and discharged from all customs and services, and *should be held and enjoyed by the church, with all such sovereign jurisdiction and power as the*

demesne of the crown was held; and this was confirmed by the acclamations of the assenting people, assembled on this solemn occasion, and became an ordinance established for ever. This was the origin of the "Jura regalia," which dignifies the "Palatine of Durham." Durham is derived from *Dun-holm*, i. e., a town in a wood.

PACIFIC OCEAN.

Otherwise called the South Sea, lying between Asia and America, and upwards of 10,000 miles in breadth. When Magalhaens entered this ocean, through the dangerous strait that bears his name, he sailed three months and twenty days in a uniform direction to the N.W. without discovering land, and enjoyed such uninterrupted fair weather, with fair winds, that he gave the ocean the name of Pacific.

POLAND.

The name Poland is said to be derived from the Sclavonian word Pole, which signifies plain and even, as is the face of this country. Some derive it from Polachi, which signifies the posterity of Lechus, who is held to be the founder of this monarchy. But it is very doubtful, as the history of Poland previous to the introduction of Christianity is involved in great obscurity.

PALESTINE.

It was called Palestine from the Philistines, who inhabited the sea-coasts. It was also called Judea, from Juda; and the Holy Land, from our Saviour's residence and sufferings; and it is called Canaan and the Promised Land, in the Scriptures. It is 180 miles in length, and 80 in breadth; and in the time of Solomon it seems to have extended from the Mediterranean Sea to the river Euphrates. As a part of Asiatic Turkey, it is bounded by Mount Lebanus, which divides it from Syria on the north; by Mount Herman, which separates it from Arabia de Serta, on the east; by the mountains of Seir, and the deserts of Arabia Petræa, on the south; and by the Mediterranean Sea, on the west.

RECULVERS.

These ruins, viewed with such peculiar interest by those who visit the isle of Thanet, and which are a well-known water-mark to mariners, was called by the Romans, Regulbium; by the Saxons, first Raculf, afterwards Raculfcester, on account of its castle, and then Raculfminster, from the monastery afterwards built there. In the time of the Romans it had a watch-tower and fort, said to be built by Severus, anno 205; in which, as the

"Notitia" tells us, "lay in garrison the first cohort of the Vetasians." Its two spires, commonly called "the Sisters" (from the romantic notion of their being built by relatives, who went from thence on a pilgrimage and returned in safety), are of great utility as a landmark, and from the pier of Margate and the neighbouring cliffs may be viewed distinctly. For a full and interesting account of Reculver, see Mr. G. R. Smith's *Antiquities of Richborough, Reculver, and Lymne.*

RIEVAULX ABBEY, YORKSHIRE.

Rievaulx Abbey, as it is termed, is the most superb ruin in England. It is on the estate of Charles Slingsby Duncombe, Esq., of Duncombe Park. In the vicinity also, is a Roman Catholic College. If ever, reader, you sojourn at the ancient city of York, forget not to visit Duncombe Park and Rievaulx Abbey. A pleasant ride of fifteen miles will bring you to this second Elysium, where your curiosity will be amply repaid. The following notice is taken of it, by a spirited little work of the present day. "In the reign of Henry I. flourished St. Bernard, abbot of Clairval, a man full of devotion, and chief of many monks, some of whom he sent to England about A.D. 1128, 28th of Henry I., who were honourably received by both king and kingdom, and particularly by Sir Walter L'Espec; who, about A.D. 1131, allotted to some of them a solitary place in Blackmore, near Hemelac, now Helmsley,* surrounded by steep hills, and covered with wood and ling, near the angles of three different vales, with each a rivulet running through them; that passing by where the abbey was built being called Rie, whence this vale took its name, and this religious house was thence called the abbey of Rie-val or Rie-vale.† The descent of this valley reaches chiefly from north to south. Here William, the first abbot (one of these monks sent by Bernard), a man full of great virtue, and of an excellent memory, began the building of the monastery, and dedicated it to the Virgin Mary, which the said Sir Walter L'Espec amply endowed." Again, "the site was granted, in exchange for other lands, to Thomas Earl of Rutland, in 30th of Henry VIII.; and from him it descended to the dissolute George Villiers, Duke of Buckingham; and from him, by purchase, to Sir Charles Duncombe, knight, from whom it passed to his grand-nephew, Thomas Duncombe, Esq. M.P., who, in 1758, erected one of the finest terraces in England on the brink of the hill that overlooks the ruin, and a temple at each end of the walk; one of which is enriched with mythological paintings by Bernice, an Italian artist. The view from the woody steep of these Ionic temples surpasses all conception; 'suffice it,' to quote the words of a descriptive author on the

* Now vulgarly called "Helmsley Blackamoor."

† Now corrupted to Rieeaulx.

subject, who says, 'to be believed, it must be seen; and, once seen, can never be forgotten.'"

RED SEA.

So called, not from any redness of either water or weeds, &c., but because anciently styled the Sea of Edom (as being partly on the coast of Edom). The Greeks, knowing that Edom signified red, by mistake called it the Erythrean, or Red Sea.

RICHMOND.

The ancient name for Richmond, or Rich Mound, was Sheen, which signifies splendour; but when Henry VII. rebuilt the royal palace, he called it Richmond, from his having borne the title of Earl of Richmond before his accession. The choice of a walk in a place like Richmond, where all is beauty, is rather perplexing, the more so to him who pays his first visit. We are invariably at a loss to know, out of the vast number of paths, which to adopt:—

"——————————Say, shall we wind
Among the streams? or walk the smiling mead?
Or court the forest glades? or wander wild,
Among the way of harvests? or ascend
* * * * * * * *
Thy hill, delightful Shene?"

RAPE OF BRAMBER.

The Saxon division of the county of Sussex into Rapes, which in the singular number is Saxon for district, or barony, and which term is peculiar to Sussex, was strictly adhered to at the Conquest. To each was annexed a castle, with large demesnes. There are six Rapes, with their separate baronies, as originally granted. Chichester and Arundel were held jointly by Montgomerie and De Albine, in succession, till the extinction of the last-mentioned family, when the barony was held to have ceased by reason of partition.—The Rape of Bramber was given to William de Bariose; Lewes, to William de Warren; Hastings, to Robert de Owe; and Pevensey, to the Earl of Mortein.

ROME.

Romulus commenced the foundations of Rome, 753 B.C. His brother Remus was slain by him, or his workmen, for having ridiculed the slenderness of the walls. Thus raised in blood, they became the sanctuary of refugees and criminals, and to increase the population, neighbouring females (the Sabine women) were forcibly dragged within its boundaries. Such was the origin of the once mighty city of Rome, which derives its name from its

founder, and it was governed by a succession of kings to the year 510 B.C.

OLD SARUM.

Few places have exercised the ingenuity of etymologists more than this. Old Baxter will have it to be a corruption of the British *Sar-Avon*, that is, angry or violent river, which ran at the base of the hill on which is placed Old Sarum, and flows through the streets of the new. Johannes Sarisburiensis calls it Severia, from the emperor Severus; but the Roman name of Sorbiodunum is much nearer the mark, being an almost literal translation of its original British appellation, *Caer Sarflog*, the fortified place abounding with the Service Tree. Now, *Sorbus* is Service Tree in Latin, and *dunum* is a common Latin termination for places which have the adjunct *dun*, or *caer*, in the British; so that it was impossible to Latinize the word with less violence to the original.

STONEHENGE.

These venerable and ancient piles have been the subjects of much unprofitable speculation. A curious old work, entitled Campion's *Historie of Irland*, has the following: "In the plain of Kildare stood that monstrous heap of stones, brought thither by gyants from Afrique, and removed thence to the plain of Salisbury, at the instance of Aurelius Ambrose, king of Britain!" It is, however, the general opinion of antiquaries, that it was an ancient temple of the Druids, or at any rate, that it was employed by them for the celebration of some of their mysteries. In the year 1797, three of the stones which formed part of the oval in the centre fell to the earth, and this appears to have been the only instance on record of any alteration having taken place in these remains of antiquity. Such, indeed, is the general fascination imposed on all those who view this mysterious monument of antiquity, that no one can quit its precincts without feeling strong sensations of surprise and admiration. The rustic, with a vacant stare, will attribute it to some imaginary race of giants, and the antiquary, equally uninformed as to its origin, will regret that its history is veiled in perpetual obscurity; even the most indifferent passenger over the plain of Salisbury, must be attracted by the solitary and magnificent appearance of these ruins; and all with one accord will exclaim, "How grand! how wonderful! how incomprehensible!" Stukeley, Webb, and others, state, that the said pile of stones were originally Druidical altars, on which the Druids made their periodical sacrifices to their deities! Jeffrey of Monmouth ascribes the erection of it to Merlin, who, as he lived in the time of Aurelius—Ambrosius—in Welsh, *Emrys*—is called Merddin Emrys, to commemorate the Saxon treachery, in the massacre of the British

nobles there assembled to meet Hengist (and the true Saxon name is Stonhengist).

ST. CLOUD.

St. Cloud, the country residence of the French monarchs, owes its foundation to Clodoald, grandson of Clovis, who built a monastery here, A.D. 351. It has been called by the continental lawyers a ducal peerage, and was attached to the archbishopric of Paris, the incumbent of which from that application attained the rank of duke of St. Cloud, and peer of France.

SEVEN OAKS.

Seven Oaks received its name from seven tall oaks which formerly grew on the spot where the town is built. In the reign of Henry V., one Sir John Sevenoak, lord mayor of London, and once a poor foundling, brought up by the benevolence of the people, and named of course after the place in which he was found, a custom generally adopted by the parish officers, built an hospital here for the support of aged persons, and a free school for the education of the youth of the town, in gratitude for the charity he had himself received formerly from the inhabitants. His school was further endowed by Queen Elizabeth. This town is also remarkable for the defeat of Jack Cade and his followers, by Sir Humphry Stafford, whom Henry VI. sent against them.

SOT'S HOLE.

The great Lord Chesterfield formerly resided at the house, afterwards occupied by the late Princess Sophia of Gloucester, at Blackheath. His servants were accustomed to use an alehouse in the vicinity too frequently. On one occasion he said to his butler, "Fetch the fellows from that Sot's hole!" which circumstance gave a name to the house known by that sign.

SEVERNDROOG CASTLE.

This building, on the right of Shooter's Hill, and which is so prominent an object, was built by Lady James, in commemoration of the storming and capture of Severndroog, in the East Indies, by Commodore James, her husband, on the 2nd of April, 1755. This place is well known to cockneys, as "Lady James's Folly."

SHOOTER'S HILL.

This spot, so well known to Londoners, is so denominated from the London archers, who shot here, and particularly on May Day. An old chronicler relates, that "Henry the Eighth, in the third

of his reigne, and divers other yeeres, so namely in the seventh of his reigne, on May Day in the morning, with queen Katherine, his wife, accompanied with many lords and ladies, rode a Maying from Greenwich to the high ground of Shooter's Hill: where, as they passed by the way, they espyed a company of tall yeomen, clothed all in greene, with greene hoods, and with bowes and arrowes, to the number of 200. One, being their chieftaine, was called Robin Hood, who required the king and all his company to stay and see his men shoot: whereunto, the king granting, Robin Hood whistled, and all the 200 archers shot off, loosing all at once; and when he whistled againe, they likewise shot againe: their arrowes whistled by craft of the head, so that the noise was strange and loud, which greatly delighted the king, queene, and their company."

SADLER'S WELLS.

Sadler's Wells, so called from there being within the premises two wells of a chalybeate water, and from having been discovered by a man named Sadler, in 1683; originally (*i. e.*, the ground on which it stands) belonged to the monastery of St. John's, Clerkenwell, but to what purpose it was then appropriated we do not know. In process of time the wells were opened to the public, as the Tunbridge Spa, Islington, St. Chad's Well, Gray's Inn Lane, &c., are now, and numbers resorted there to drink the waters. In the time of Oliver Cromwell, they continued to be visited by invalids, but were prohibited, among others, by the then hypocritical rulers of the land as objects of superstitious notice. During the reign of Charles II., Sadler took the ground, and whatever buildings might be upon it, and opened a place of public recreation and entertainment, called "Sadler's Wells' Music-House," and he reopened the two wells. The latter are still on the premises; one in the yard, arched over; the other in the cellar of the theatre. The water is now done away with, and the theatre has for many years maintained a well-deserved celebrity for the performance of the plays of Shakspeare, Beaumont and Fletcher, &c.

SOUTHWARK.

So denominated, from a fortification, or work, which anciently stood here, and from its situation being southerly, was called Suthwark, or South-work.

SCLAVONIA.

A province, subject to the House of Austria, and bounded on the north-east by the rivers Drave and Danube, which separate it from Hungary, being about two hundred miles long, and sixty broad. It takes its name from the Sclavi, an ancient people of

European Scythia; from whom is likewise derived the Sclavonic language, which is said to be the most extensive language in the world except the Arabic, as being the common mother of the Russian, Hungarian, Polish, Bulgarian, Corinthian, Bohemian, &c., languages.

STRAITS OF MAGELLAN.

The Straits of Magellan derive their title from one Magalhaens, who was in the service of Spain, and who discovered them in the first voyage round the world; he was killed by the savages in the Marianne Islands. These straits were discovered in 1520, and are the most extensive known on the surface of the globe.

STEYNE AT BRIGHTON.

It has been stated that this celebrated promenade derives its name from the Roman way, called Stane Street; but this supposition is the conjecture of fancy, for we find in the *ad decimun* of Richard of Cirencester, in his 15th Iter, that the Roman western road, called Stane Street, commenced at the east gate of Chichester, and taking a northern direction, pursued its course to Bignor Hill, within a few furlongs of the Roman pavements of a villa discovered in 1811. After passing Bignor, the direction it took was through Hardham to Pulborough. It has been further traced to Woodcote, to Dorking churchyard, and to London, where it is now distinguished by the name of West Ermine Street; it is therefore impossible to attribute its name to this Roman road. The fact is, before the late inroads of the sea, the Steyne was skirted or edged on that side by chalk rocks, and from that circumstance received its name. Stein, or Steen, a rock, in the imported language of the Flemish emigrants, was then a proper denomination for this verdant margin of a chalky cliff. How it came to be called Steyne must be attributed to fashion.

TUNBRIDGE.

Tunbridge, or, as it is frequently called, Tunbridge Town, to distinguish it from the well-known watering-place in the same county, is situated in the south-western part of Kent, on the banks of the Medway, and derives its name from the number of bridges over the river, which here separates itself into five streams. The district round this town is called the "Lowy of Tunbridge," which, in Domesday Book, is mentioned as *Lenna Ricardi de Tonbriga;* and in old Latin deeds is called *Districtus Leucæ de Tonbridge.* The reason why it is so named is this: Richard Clare, a descendant of the natural son of Richard, the first Duke of Normandy, who came over to England with William the Conqueror, and distinguished himself at the battle of Hastings,

obtained the manor of Tunbridge from Lanfranc, Archbishop of Canterbury, in exchange for the castle of Brion in Normandy, each estate being measured with the same line. At that time, it was the custom in Normandy to term the district round an abbey, castle, or chief mansion, *Leuca*, or *Leucata*, in English, the Lowy, in which the possessor had generally a grant of several peculiar liberties, privileges, and exemptions; and Gilbert procured from the king similar grants to those he enjoyed in Normandy, to this, as well as to his adjoining manor of Hadlow, whence he called it the "Lowy of Tunbridge," by which name it has gone ever since. Tunbridge Castle was built by this Richard de Clare in the reign of William Rufus.

TUNBRIDGE WELLS.

Tunbridge Wells is said to be the oldest watering-place in England, Bath excepted. The wells are about five miles south of the town, and are situated in a sandy bottom, at the foot of three hills, called Mount Ephraim, Mount Sion, and Mount Pleasant. The air is particularly salubrious, which, with the well-known virtues of the wells, and their vicinity to town, being only thirty-six miles distant, makes them much frequented. The discovery of the medicinal waters at Tunbridge Wells, in the year 1606, is generally attributed to young Dudley, Lord North, who, having injured his health by his dissipations at the court of Henry, Prince of Wales, son of James I., by the advice of his physicians took up his abode within two miles of the wells, at a place called Eridge House. After a residence of several weeks, finding his disorder rather increased than diminished, and his spirits greatly lowered, he abruptly quitted this retired mansion, and began his journey to London. Fortunately, adds the narrator, his road lay directly through the wood in which these useful springs were concealed from the knowledge of mankind; so that, when his lordship came upon the spot, he could not pass by without taking notice of a water which seemed to claim his attention, on account of the shining mineral scum that swam on its surface, as well as the ochrous substance which subsided at the bottom. These uncommon appearances induced him to alight from his carriage, and to order one of his servants to borrow a little vessel from a neighbouring hovel, that he might taste it. The ferruginous flavour induced his lordship to think it was embued with some medicinal properties, which might be beneficial to mankind. Having submitted it therefore to chemical analysis, he determined to try its restorative powers upon himself; and after about two months' continuance at Eridge, returned to town so perfectly free from all complaints, that he lived in the indulgence of every courtly enjoyment till he attained the age of eighty-five. Henrietta Maria, queen of Charles I., was sent here after the birth of her

first child, and, on account of the then uninhabited state of that part of the country, lived for six weeks in tents on Bishops-down Common.

TARPEIAN ROCK.

The Tarpeian Rock, off the coast of Sicily, derives its name from the following: Tarpeia, according to Heathen Mythology, was a vestal virgin, who agreed with the Albans to deliver up the capitol for their bracelets; but they being entered, threw their shields upon her, and buried her under them. Hence is derived the name Tarpeian Rock. * All wrong—for Sicily read Rome for Albans—read Sabines. Vide Lempriere & others. J. H.

VIRGINIA.

On the discovery of this portion of North America by Sir Walter Raleigh, in 1584, he called it Virginia, in compliment to his virgin mistress, queen Elizabeth.

VENICE.

The first inhabitants of this country were the Veneti; from whence the term Venice is derived. They were conquered by the Gauls, and made a kingdom about 356. The islands on which the city stands began to be inhabited by Italians about 421; the first house erected on the morass was by Entinopus, who fled from the Goths; the people of Padua took refuge there also, and were assisted by Entinopus in building the eighty houses which formed the first city, in 413. They were first governed by a doge in 697, but its republic was not independent till 803. The conspiracy on which Otway's play is founded, was in 1618. The doge omitted the ceremony of wedding the Adriatic Sea from 1173.

WEALD OF KENT.

The Weald of Kent comprises a large district, containing several market towns, viz., Cranbrook, Smarden, Tenterden, Biddenden, &c. It is so called from the growth of large timber, oak particularly; *weald* being a Saxon term, signifying a woody district.

WOODSTOCK.

The ancient manor-house, or royal palace of Woodstock, was situate near the old town of that name, about eight miles from the city of Oxford, on the north bank of the valley, through which the little river Glyme has its course. It was erected (according to Camden) by Henry I., who joined to it a large park, enclosed with a stone wall, which Rous affirms to have been the first park in England, and which, says Dr. Plott, was not only stocked with

* Tarpeia daughter of the governor of the Citadel of Rome—2 A (for opening the gates to the Sabines—was by her wish rewarded by the bracelets worn on the left arm of the soldiers—by order of the King Tatius—the shields also were heaped upon her—crushed her [illegible]

deer, but with all kinds of foreign wild beasts, which he procured abroad of other princes. Woodstock, however, seems to have been a royal seat in the time of the Saxons, and was formerly called, *Locus Sylvestris;* it also appears, from a MS. in the Cottonian library, that King Alfred translated Boetius there. In the reign of Etheldred an assembly of the states was held at Woodstock, and several laws enacted.

The most remarkable event connected with the mansion itself, and from which it received its principal interest, was, its being the residence of the celebrated Rosamond Clifford, the favourite mistress of Henry II. She was buried in the chapel of the nunnery, at Godstow, with this curious inscription on her tomb:

"Hic jacet in tumba, Rosamundi, non Rosa munda:
Non redolet sed olet, quae redolere solet."

Of which various translations have been made by different authors; we shall, however, select that given by Stow:

"The rose of the worlde, but not the cleane flowre,
Is now here graven; to whom beauty was lent:
In this grave full darke now is her boure,
That by her life was sweet and redolent.
But now that she is from this life blent,
Though she were sweete, now foully doth she stinke.
A mirrour good for all men, that on her thinke."

In the fourth year of the reign of Queen Anne, the honour and estates of Woodstock were bestowed by the queen on John Duke of Marlborough, for the signal victory obtained by him at Blenheim, in Germany; at which time the old palace of Woodstock was razed to the ground, and the magnificent mansion of Blenheim erected in its stead.

WESTMINSTER.

So denominated to distinguish it from East Minster, which formerly stood on Tower Hill. When Henry VIII. took possession of York Palace, he left the new palace of Westminster; the former had been finished and fitted up in great magnificence by Cardinal Wolsey, on whose death Henry made it his residence. To reconcile, however, the good people of Westminster to his leaving them, he made it a city by act of parliament: he also built the cock-pit and the tennis-court; cock-fighting only being used in England at that period, but tennis was a diversion introduced from France about the time of Henry V. To beautify this palace of Whitehall (to which he now changed its name) still more, he built the gateway next the Banqueting House, to have the convenience of a gallery into the park, to see the sports of tilts and tournaments, which were performed on solemn days, for the accommodation of the ladies. The only remaining portions of the old palace are Westminster Hall and St. Stephen's crypt. In the early part of

the last century the hall was a grand promenade, consisting of booksellers' shops, &c. Hence Pepys, in his *Diary*, 20th January 1659-60, says, "at Westminster Hall, where Mrs. Lane and the rest of the maids had their white scarfs, all having been at the burial of a young bookseller in the Hall."

YORK.

Next to the city of London, in antiquity (and at one period in importance), stands the city of York. It was founded by the Romans, as a barrier against the incursions of the northern hordes. The emperor Septimus Severus made it his place of residence while in England, and both he and Constantius Chlorus died there. It was originally called Eboracum; afterwards abbreviated to Ebor, which signifies a fortified town, station, or city. The archbishop, who is almoner to the king, signs "Edward Ebor." York, as it is now called, is famed as the birthplace of Constantine the Great, the first Christian emperor, and the founder of the eastern empire. Many important battles have been fought in its vicinity, and the Romans have left lasting mementoes of one, called Severus's wall. The battle of Towton, during the wars of York and Lancaster, was fought within a few miles of it, as well as that of Marston Moor, where the parliamentary forces under Fairfax, beat the royalists under Charles the First. York was the rallying post of the royalists during the troubles of that period, and the unhappy monarch and his family resided here for some time. In the reigns of Henry II., Richard I., and John, several bloody massacres of the Jews took place within its walls, one of which was marked by a peculiar circumstance. Those that escaped the immediate rage of the citizens fled to the castle, and sooner than surrender, when called upon so to do, destroyed one another. How reversed is the situation and treatment of the Jews of the present day!

The castle is now a modern building (with the exception of a tower called Clifford's Tower), and is the county prison. The cathedral, or minster, is the largest and most magnificent in Europe, and comprises the five orders of architecture. At some little distance from it stands the ruins of a monastery, called St. Mary's, and which formerly had a communication underground with the cathedral.

There are four principal gates, or bars, to this ancient town; the ancient walls of the city are still nearly entire, and there is a public walk on the top of them. It is governed by a corporation, comprising a lord mayor, twelve aldermen, and common council; each ward (four) returning twenty-four. Although precluded by its corporate rights from being a commercial town, it nevertheless possesses many requisites for constituting it such; among others, its two rivers, the Ouse and the Foss, which flow through

the city. The immortal General Wolfe was also born in Tanner Row, in this ancient city.

THE ZUIDER SEA.

The Zuider Sea, or, as the Dutch have it, the Zuider Zee, was at one period a large tract of grazing land, belonging to an eminent grazier of the name of Zuider, who on one occasion, when walking over his pastures, discovered in a ditch a herring! This omen made such an impression on his mind, that he hastened home, and disposed of the whole of his landed property in that district. His judgment was correct, as the result proved; for, within six months, the whole of the land, with a large tract adjacent to it, became an immense sheet of water, and has remained so to this day, well known under the appellation of the Zuider Sea, or Zuider Zee.

BARROWS, OR CAIRNS.

Dr. Armstrong's *Gaelic Dictionary* states, that Barrows, or Cairns, are very numerous in the Highlands of Scotland, in Ireland, and in Wales; they are likewise to be seen in Sweden, in Norway, and in other parts of the continent, as also in America. They were intended for monuments; and the probability is, that they were used as such from the earliest ages, by every people who could associate their ideas of duration with the properties of stone and rock. Cairns often measure 300 feet in circumference at the base, and twenty feet in height; they consist of stone, and the whole pile is shaped like a cone. Several opinions have been formed concerning the intention of them. In many instances they have been explored, and found to contain sepulchral urns; a circumstance which seems to be decisive in favour of the opinion, that they are monuments of the dead. Many of these piles consist wholly of earth; and this gave rise to an opinion, that the coped heaps of stone were intended for malefactors, and those of earth for the virtuous and the brave. The doctor continues, I never could ascertain to what extent this distinction was observed. From ancient authors we learn that malefactors were buried under heaps of stone; and we know that it was a common practice among the Druids to erect Cairns on the spot where a criminal had been burnt. Hence, a "man beneath a Cairn," means in Gaelic an "outlaw." "I'd rather be under a Cairn," means, "I'd rather be punished as an outlaw." Though the ceremony of Cairn-raising is still prevalent in the Highlands, the meaning of it is changed; for, on whatever spot a person is found dead, a few stones are immediately huddled together, and every passenger pays his tribute of a stone; the larger it is, the greater the respect shown to the deceased. Hence a saying among the Gael, which, translated, is, "I will add to thy Cairn,"

betokens a friendly intention, and means, "I will keep the remembrance of thee alive." The ghost of the departed was supposed to haunt his Cairn; and few Highlanders would choose to pass it for the first time without adding to the heap, and thus keep on good terms with the spectre. This subject, which has of late received great attention, is admirably treated of in *The Primæval Antiquities of Denmark*, by J. J. A. Worsae; translated and applied to the illustration of similar remains in England, by William J. Thoms.

NAMES OF A FEW PLACES AND PERSONS.

Ab, in the beginning of the names of places, is generally a contraction of *abbot*, and denotes a monastery to have been formerly there, or else that it belonged to some abbey; as *Abington*, q. d., Abbey Town.

Aber, in Cornish, means a confluence of rivers; also a gulf, a whirlpool. *Aber*, in a deflected sense, has been applied to a harbour; hence, Havre de Grace.

Ac, *Ak*. These initial syllables take their origin from the Saxon word *ac*, which signifies an *oak;* thus *Acton* is Oak-town, or a town environed with oaks.

Ad, *Adel*, signifies *noble*, *famous*, as Adelstan for Æthelstan, the termination *stan* being anciently a mark of the superlative degree; and it is worthy of remark here, that instead of our modern word *gentleman*, *nobleman*, &c., our ancestors used the word *Aedleman*.

Al, *Ald*, signifies old or ancient, as *Aldborough*, i. e., Old Borough; Aldgate, *Old Gate*, &c. Though many names have the initial *al*, from the Saxon *æl*, as Albert, *Allbright;* Alfred, *All-peace*, &c.

All or *hal* comes from the Saxon *hall* or *palace*, and hence it became a common termination, as White-hall, Moor-hall, &c.

Bald signifies *Bold*, as Baldred, Baldwin, &c. *Berth*, brave, as Bertha. *Brad* comes from the Saxon *broad;* thus, Bradford is *Broadford* originally.

Bourn or *Burn*, is from the Saxon, signifying *a river*, hence several towns are simply called Bourne, which stand near a rivulet or stream. Others have it in their composition, as Wimbourne, &c.

Brig, *Brix*, from the Saxon, a *bridge*, as Stockbridge, Brixton, &c.

Burgh comes from the Saxon, a *city*, *town*, or *castle;* originally from the Gothic *bairg*, a *rock*, or *mountain;* for anciently most cities were built on rocky hills, and afterwards in vales, for the conveniency of water. Petersburgh, a town dedicated to St. Peter, is frequently written *borough*, and oftentimes *bury*, as Salisbury, Edmondsbury, &c.

Bye, Bee, are terminations from the Saxon, an *habitation;* thus Kettleby, *i. e.,* a town where kettle-makers lived. So Derby, Appleby, &c.

Car, is derived from *caer,* a city, as Carlisle, Cardiff, &c.

Chester and *Caster,* signify a city or camp; hence Chichester was the town or city of *Sissa,* who built it.

Cheap, Chip, Chipping, all come from the Saxon *to buy,* and they denote market-towns; as Chippenham, Chipping Norton, &c.

Cliff, Clive, come from the Saxon, a *rock,* or *steep place;* hence Radcliffe, Redcliff, or Red Rock; so Whitecliff, for White Rock; Cleveland, for Rocky Land, &c. Still cliffs and rocks with us are synonymous terms. *Comb* at the end, and *comp* in the beginning of words, indicate the low situation of the place, from the Saxon *comb,* which signifies a *valley.* Hence those places called Compton, *i. e.,* Valetown, and those which end in *comb,* as Wycomb, Winchcomb, &c.

Cot, Cot's, a house, denotes a hut or cottage, or a village of such little houses to have been in the places bearing this syllable, as Coteswold, &c.

Croft, signifies *a little plot of ground,* which we call a *close;* hence sundry names, as Bancroft, Bearcroft, &c.

Cuth, known or famed, is found in several Saxon names, as Cuthbert, &c.

Dale, a little valley, is used in several names, as Greendale, Golborne-dale, Dibdale, for Deepdale.

Den, Dean, are from the Saxon, signifying both a vale and any woody place; hence Tenterden, Morden, &c.

Dun, Don, a *mountain* or *ridge of hills,* from whence our name for them, Downs; hence Heydon, Swindon, Dunstable, &c.

Ea, ee, ey, from the Saxon *Ea,* water; as Eaton, *Water-town,* Anglesey, Jersey, &c.

Ed, is from the Saxon, *blessed, happy,* as Ed-mund, &c.

Ethel, noble, as in *Ethelbert,* &c.

Ford, a *shallow stream* or *rivulet,* as Bradford, Guilford, Oxford, &c.

Fred, peace, hence *Frederic* is literally rich in peace.

Gate, a *way* or *passage,* as Highgate, a highway or road; and *grave* in Saxon, implies a *grove,* and sometimes a *cave,* as Norgrave, Waldgrave, &c.

Ham, a *house, farm,* or *village,* as Hamton, Wareham, &c. From this word comes our English word *home,* also Hamlet.

Holm comes from the Saxon *Holm,* a place surrounded by water, or a little island; hence we find several such places called the *Holmes.*

Hurst, from the Saxon, a *wood* or *forest,* as Midhurst, Sandhurst, &c.

Lade, in Saxon, signifies to *unload* or *purge.* It generally sig-

nifies the mouth of a river, either where it empties itself into the sea, or some greater river, as at Cricklade, Leechlade, &c.

Marsh, from the Saxon, signifying *fenny*, *watery*, hence Marshfield, Saltmarsh, &c.; also *Mere*, a *lake* or *pond*, is found in many names of places, as Haslemere.

Rig, *Ridge*, seem to be derived from the Saxon, signifying the *back;* hence our phrase, a *ridge of hills*, and this is denoted in the names where it is found, as Lindridge, Eldridge, &c.

Sel, signifies *good*, *large*, or *spacious*, which it denotes in various names, as Selby, Selwood, *i.e.*, a *great wood.*

Stead or *Sted*, signifies a *place*, and is in many names, Grimstead, Hampstead, &c.

Stan, a *stone*, and hence the names of many places and persons, Stanton, i. e., *Stony-town*, Stanley, *Stony-field*, Stanstead, *Stony-place*, &c.

South, *Sut*, and *Suth*, are all from the Saxon *South*, as Sutton, *South-town*, Suthwell, *South-well*, &c. So also *Sus* in Sussex, i. e., *South Saxony;* hence also Suffolk, or the *South Folk*, in opposition to Norfolk, or the *North Folk.*

Thorp, a *village*, some villages and small towns are called so yet, as Thorp, near Chertsey, in Surrey. Adlestrop seems to be contracted from Adelsthorp; also the surname Longthorp, Colthorpe, &c., denotes such families as had originally the lordship of some one or more of those thorps.

Ton, signifies a town. This is one of the most common terminations of the names of places, as Hampton, Boston, Taunton, &c.

Weald, *Wald*, *Walt*, are all derived from a *forest* or *wood*, and imply the same thing in places which have these words in their names, as Walton, Waltham, Walden, &c.

Wie, *Wich*, signify sometimes a *village*, sometimes a *port* or *harbour*, and often a castle; hence Harwich, Norwich, Warwick, Wycomb, &c.

Win, a *battle;* hence this syllable in the names of places imports some battle to have been fought there, or victory obtained, as Winborn, Winchester, &c., and in the names of persons it implies that some of the ancestors of the family had been great warriors and victorious, as Edwin, Baldwin, Godwin.

Worth, signifies a *court* or *forum*, which is implied to have been in those places, the names of which are terminated herewith, as Wandsworth, Petworth, &c.

The reader who would wish to investigate more fully the various parts which serve to form our local names, is referred to a very learned little book upon the subject, which has recently been translated from the German. It is entitled, *A Treatise on the Local Nomenclature of the Anglo-Saxons, as exhibited in the "Codes Diplomaticus Ævo Saxonici,"* and will be found full of interesting information.

ADDITIONAL.

Such towns, cities, or villages, whose terminations are *chester, caster,* or *cester,* show that the Romans, in their stay among us, made fortifications about the places where they are now situated. In the Latin tongue, *castra* is the name of these fortifications. Such are Castor, Tadcaster, Chester, Doncaster, Leicester. Don* signifies a mountain, and *ley,* or *lei,* ground widely overgrown, in our ancient tongue. *Wye, wick,* or *wich,* means a place of refuge, as in the termination of Warwick, Sandwich, Greenwich, Woolwich. *Thorp,* before the word village was borrowed from the French, was used in its stead, and is found at the end of many towns' names; for instance, Bishop*thorpe,* Middle*thorpe,* Saddle-*thorpe, Thorpe*-arch. *Bury, burgh, bery,* signifies metaphorically a town, having a wall about it; sometimes a high or chief place, likewise a place of burial: see Bury St. Edmunds. *Wold* means a plain open country, but is in many instances applied to hills; take for instance, the Yorkshire *Wolds. Combe,* a valley between two hills; *knock,* a hill, for instance, *Knock* lofty; *hurst* signifies a woody place, such as Mid-*hurst,* Chisel-*hurst. Magh,* a field, *innes,* an island; *worth,* a place situated between two rivers; and *ing* or *ings,* a track of meadows. The word *win,* at the beginning or ending of the names of places, implies, that some great battle was fought, or a victory gained there. The word is from the Saxon *winnan,* to win, or overcome. *Bourn,* or *bourne,* signifies a brook, stream, or rivulet, and terminates the names of many towns and places, such as Mary-le-*bourne,*† Hol-*bourn,* or *Old-bourne,* East-*bourne,* Sitting-*bourne,* &c.

ADDITIONAL.

Waltham, from *Wealdnam.*
Worcester, from *Wireceaster.*
Wolverhampton, from *Vulfrene's*-hampton.
Farnham, from *Fernham,* a bed of *Ferns.*
Surrey, from *Suthrey,* the *south* side the *river.*
Seymour, from *Saint Maur.*
Selvedge, *Salvedge,* or *safe edge.*
Rosemary, from *Ros-mare.*
Rosamond, from *Rosa Mundi.*
Gibraltar, from *Ghibal Tariff.*
To cabbage, should be *kabage,* a northern word for *steal.*

* It must here be observed, that Doncaster derives its name from the river Don, therefore the above is not an invariable rule.
† See Mary-le-bone.

EPITHETS AND PHRASES.

EPITHETS.

The meaning of the word *Wretch* is one not generally understood. It was originally, and is now, in some parts of England, used as a term of the softest and fondest tenderness. This is not the only instance in which words in their present general acceptation bear a very opposite meaning to what they did in Shakspeare's time. The word *Wench*, formerly, was not used in that low and vulgar acceptation it is at present. *Damsel* was the appellation of young ladies of quality, and *Dame* a title of distinction. *Knave* once signified a servant; and in an early translation of the New Testament, instead of "Paul the Servant," we read "Paul the Knave of Jesus Christ." On the other hand, the word *Companion*, instead of being the honourable synonyme of Associate, occurs in the play of Othello, with the same contemptuous meaning which we now affix, in its abusive sense, to the word "Fellow"—for Emilia, perceiving that some secret villain had aspersed the character of the virtuous Desdemona, thus indignantly exclaims:—

> "O, Heaven! that such *Companions* thou'dst unfold,
> And put in every honest hand a whip,
> To lash the rascal naked through the world!"

SPINSTER.

Formerly it was a maxim, that a young woman should never be married till she had spun herself a set of body, table, and bed linen. From this custom all unmarried women were termed spinsters, an appellation they still retain in all deeds and law proceedings.

ROUNDHEAD.

The first origin of this party epithet, well known as being used during the troubles in the reign of Charles I., was introduced by Captain Hyde, drawing his sword amidst the mob at Westminster, on 28th December, 1641, and saying, he would crop the ears of those round-headed dogs that bawled against the bishops. The apprentices wore their hair cut round. From this trifling circumstance originated the distinction of "Roundheads" and "Cavaliers." Others, however, state, that it originated with the fanatics in the time of Charles I. ignorantly applying the text, "Ye know that it is a shame for men to have long hair," cut theirs very short. It is said, the queen once seeing Pym, a celebrated patriot thus cropped, inquired who that *round-headed* man was; from

this incident the distinction became general, and the party were called roundheads.

CUTPURSE.

This term, which we meet with so often in Shakspeare's plays, and indeed in many works of more modern authors, is derived from the circumstance of persons in former days having their purses hanging in front, from their girdles, from whence they were cut by the Pickpurse, or Cutpurse, of former times.

MISER.

The term Miser, which we well know, signifies a man who makes his money his god; is derived from *Miserii*, i. e., Misery, or Miserable.

MYRMIDON.

Myrmidon is derived from Myrmidons, a people of Thessaly, who by miracle, being ants (states the Heathen Mythology), were turned into men at the request of Æacus, when the most destructive plague had destroyed the old inhabitants. They followed Achilles to the siege of Troy. Hence the term Myrmidon has been applied to followers, or hangers-on.

ASS.

The Ass is of Assyrian origin, and from the former syllable also derives its name. Nature, foreseeing the cruel usage which this useful servant to man should receive at man's hands, did prudently in furnishing him with a tegument impervious to ordinary stripes. The malice of a child, or a weak hand, can make but feeble impression on him. To a common whip or switch, his hide presents an absolute insensibility. His back offers no mark to a puny foeman. You might as well pretend to scourge a schoolboy with a tough pair of leather breeches on. His jerkin is well fortified.

"———on him is ne'er engender'd
The hatefull vermine that doth teare the skin."

And truly, when one thinks on the suit of impenetrable armour with which Nature (like Vulcan to Achilles) has provided him, these subtle enemies to our repose would have shown some dexterity in getting into his quarters. The term Ass, as applied to the disciples of folly, has been of very long standing, having its origin, no doubt, in their proverbial stupidity. So, to conclude with a pun,—"Ass *in præsenti* seldom makes a WISE MAN *in futuro*."

ASSASSIN.

There was, says Hume, a petty prince in Asia, commonly called "The Old Man of the Mountain," who had acquired such an

ascendency over his fanatical subjects, that they paid the most implicit deference to his commands; esteemed assassination meritorious, when sanctioned by his mandate; courted danger, and even certain death, in the execution of his orders; and fancied that, when they sacrificed their lives for his sake, the highest joys of paradise were the infallible reward of their devoted obedience. It was the custom of this prince, when he imagined himself injured, to despatch secretly some of his subjects against the aggressor, to charge them with the execution of his revenge, to instruct them in every art of disguising their purpose; and no precaution was sufficient to guard any man, however powerful, against the attempts of those subtle and determined ruffians.

The greatest monarchs stood in awe of this Prince of the Assassins or Hassassinah (for this was the name of his people; whence the word has passed into most European languages), and it was the highest indiscretion in Conrade, Marquis of Montserrat, to offend and affront him. The inhabitants of Tyre, who were governed by that nobleman, had put to death some of this dangerous people. The prince demanded satisfaction; for, as he piqued himself on never beginning any offence, he had his regular and established formalities in requiring atonement. Conrade treated his messengers with disdain. The prince issued his fatal orders. Two of his subjects who had insinuated themselves in disguise among Conrade's guards, openly, in the streets of Sidon, wounded him mortally; and when they were seized and put to the most cruel tortures, they triumphed amidst their agonies, and rejoiced that they had been destined by heaven to suffer in so just and meritorious a cause.

A DUN!

Some erroneously suppose, that the word dun comes from the French *donner*, to give, implying a demand; but the true origin of this word, or epithet, so frequently used, is from one John Dunn, a famous bailiff, or sheriff's officer, of the town of Lincoln; so extremely active and dexterous at the management of his rough business, that it became a proverb, when a man refused, or perhaps could not pay his debts, "Why don't you dunn him?" that is, "Why don't you send Dunn to arrest him?" Hence it became a custom, and a proverb, and is as old as the days of Henry VIII. But the word dun is not merely confined to demanding payment with importunity, but to any other thing demanded in a similar manner.

BAILIFF.

Bailiff (states the *Cabinet Lawyer*) is of doubtful etymology, and applies to offices very different in rank and jurisdiction. Thus, the sheriff is Bailiff to the Crown, in the county of which

he has the care, and in which he executes the King's writs. There are likewise Bailiffs to whom the king's castles are committed, as the Bailiff of Dover Castle. Lastly, the chief magistrates in divers ancient corporations, as Ipswich, Yarmouth, Colchester, Scarborough, and other places, are termed Bailiffs.

The term Bailiff is no doubt derived from the word bail, implying responsibility, or a responsible person, as a Bailiff most assuredly is.

ANTHONY PIG!

The officers who had the inspection of the city markets in former times, were very diligent in detecting persons that brought bad provisions to sell; and pigs being then sold alive, they seized all that were found unmarketable, and bestowed the same upon St. Anthony's hospital, which the proctors or overseers thereof no sooner received, than they hung a bell round each of their necks, as so many testimonials of their belonging to them, and sent them abroad into the world to shift for themselves. These pigs, by frequenting the several parts of the city, soon became acquainted with their benefactors, whom they followed with a continual whining (which gave birth to a proverb, that "you follow and whine like a St. Anthony's pig"), till they received a benevolence; whereby in a short time they became so fat, that they were taken up for the use of the fraternity. Another pleasant observer says, "This was a common nickname for a dangler, among our old writers."

Tanthony, is a corruption of St. Anthony. In Hampshire the small pig of the litter (in Essex called 'the cad') is, or once was, called 'the Tanthony pig.' Pigs were especially under this saint's care. The ensign of the order of St. Anthony of Hainault was a collar of gold made like a hermit's girdle; at the centre thereof hung a crutch and a small bell of gold. St. Anthony is styled, among his numerous titles, 'membrorum restitutor,' and 'Dæmonis fugator:' hence the bell. The Egyptians have none but wooden bells, except one brought by the Franks into the monastery of St. Anthony.—Rees' *Cyclopædia*, art. Bell. 'The custom of making particular Saints tutelars and protectors of one or another species of cattle, is still kept up in Spain, and other places. They pray to the tutelar when the beast is sick. Thus St. Anthony is for hogs, and we call a poor starved creature a *Tanthony* pig.—Salmon's *History of Hertfordshire*, 1728.

RIBALD.

"It was," says Verstegan, "the proper name of Rabod, a heathen king of Friesland, who, being instructed in the faith of Christ by the godly Bishop Ulfran, faythfully promised to be

baptized, and appointed the tyme and place: where being come, and standing in the water, he asked of the bishop where all his forefathers were, that in former ages were deceased? The bishop answered, 'That, dying without the knowledge of the true God, &c., they were in hell!' 'Then,' quoth Rabod, 'I hold it better, and more praiseworthy, to go with the multitude to hell, than with your few Christians to heaven!' and therewith he went out of the water unchristened, and returned both to his wonted idolatry and his evil life, notwithstanding the good admonitions of the bishop, and an evident miracle which (through the power of God) the said bishop wrought even in his own presence. He was afterwards surprised with a sudden and unprovided death, about the yeere of our Lord 720, and his very name became so odious through his wickedness, that it grew to be a title of reproach and shame, and hath so continued ever since."

BEEFEATER.

Beefeater is a corruption of the French *le buffet*, which is now used for the apartment in which refreshments are supplied to the guests at royal balls or concerts in France. The final syllable is like that of *charretier*, added to *charrette*, or *layetier* to *layette*, &c. Dr. Ash (*English Dictionary*) has BEAUFET, *a corrupt spelling* for a buffet. Boiste (*Dictionnaire Universel*) has BUFFETER (*le verbe*), and BUFFETEUR (*le substantif*); with a signification as regards *drinking*, and *not eating*. The *buffeteur* is described as a carrier who uses a gimlet, "percer les tonneaux en route, pour voler le vin." It is curious, however, that Boyer, in his French Dictionary, translates Beefeater, *Mangeur de Boeuf*, and subjoins, by way of remark, that this is a nickname given to the guards of England, because while on duty they are fed upon beef; that otherwise, their true name is Yeoman of the Guard.

MAN OF STRAW!

It is a notorious fact, that many years ago wretches sold themselves to give any evidence, upon oath, that might be required; and some of these openly walked Westminster Hall with a straw in their shoe, to signify they wanted employ as witnesses; such was one of the customs of the "good old times," which some of us regret we were not born in. From this custom originated the saying, "he is a Man of Straw." An article in the *Quarterly Review* (vol. xxxiii. p. 344), in which the Greek courts of justice are treated of, there notices the custom.—"We have all heard of a race of men who used, in former days, to ply about our own courts of law, and who, from their manner of making known their occupation, were recognised by the name of *Straw-shoes*. An advocate, or lawyer, who wanted a *convenient* witness,

knew by these signs where to find one, and the colloquy between the parties was brief. 'Don't you remember?' said the advocate—(the party looked at the fee and gave no sign; but the fee increased, and the powers of memory increased with it). 'To be sure I do.' 'Then come into the court and swear it.' And Straw-shoes went into the court and swore it. Athens abounded in Straw-shoes."

LUNATIC!

The term Lunatic is derived from *Luna*, the moon, from the belief which formerly prevailed that all who are mentally deranged are more or less affected by the change in that luminary.

POLTROON!

According to Suetonius, in *Vit. August.* c. 24, a Roman knight, who had cut off the thumb of his two sons to prevent them being called to a military life, was by order of Augustus publicly sold, both he and his property. Calmet remarks, that the Italian language has preserved a term *poltrone*, which signifies one whose thumb is cut off, to designate a soldier destitute of courage and valour. We use poltroon to signify a dastardly fellow, without considering the import of the original.

BIGOT!

The word Bigot is derived by that judicious antiquary, Camden, from the following circumstance:—When Rollo, Duke of Normandy, received Gisla, the daughter of Charles the Simple, King of France, in marriage, together with the investiture of that dukedom, he would not submit to kiss Charles's feet; and when his friends urged him by all means to comply with that ceremony, he made answer in the English tongue, "Ne se, by God!" *i. e.*, "Not so, by God." Upon which, the king and his courtiers deriding him, and corruptly repeating his answer, called him Bigot, from whence the Normans were called Bigodi, or Bigots.

TURN-COAT!

The Duke of Savoy took, indifferently, sometimes part with France, and sometimes with Spain; for that purpose he had a *justeau corps*, white on one side and scarlet on the other, so that when he meant to declare for France he wore the white outside, and when for Spain the red. This is the origin of the proverb, *tourner casaque*, or "turn coat."

YANKEE!

Notwithstanding the various derivations which have been given, there never was any difference of opinion among those

who have ever paid any attention to the subject, concerning the origin of this word. It is believed to have been derived from the manner in which the Indians endeavoured te pronounce the word English, which they rendered *Yenghees*, whence the word *Yankee*. The term Yankee was a cant or favourite word with one Jonathan Hastings, a settler at Cambridge, North America, about the year 1713. The inventor used it to express excellency. For instance, a "Yankee good horse," or "Yankee cider," meant an excellent horse, and excellent cider. The students of a neighbouring college were accustomed to hire horses of Jonathan; their intercourse with him, and his use of the word upon all occasions, led them to adopt it, and they gave him the name of "Yankee Jonathan." It was dispersed by the collegians throughout New England, until it became a settled term of reproach to all New Englanders, and eventually to all North Americans.

BROTHER JONATHAN.

The origin of this term, as applied to the United States, is as follows:—"When General Washington, after being appointed commander of the army of the revolutionary war, came to Massachusetts to organize it, and make preparations for the defence of the country, he found a great want of ammunition and other means necessary to meet the powerful foe he had to contend with, and great difficulty to obtain them. If attacked in such condition, the cause at once might be hopeless. On one occasion, at that anxious period, a consultation of the officers and others was held, when it seemed no way could be devised to make such preparations as were necessary. His excellency Jonathan Trumbull the elder was then governor of the State of Connecticut, on whose judgment and aid the general placed the greatest reliance, and remarked, 'We must consult Brother Jonathan on the subject.' The general did so, and the governor was successful in supplying many of the wants of the army. When difficulties afterwards arose, and the army was spread over the country, it became a byword, 'We *must consult* Brother Jonathan.' The term Yankee is still applied to a portion, but 'Brother Jonathan' has now become a designation of the whole country, as John Bull has for England."—*Dictionary of Americanisms*, by John Russell Bartlett.

BROKER.

The origin of this word is contested; some derive it from the French *broyer*, to grind; others from *brocader*, to cavil or wriggle; others deduce broker from a trader *broken*, and that from the Saxon *broc*, misfortune, which is often the true reason of a man's breaking. In which view, a broker is a broken trader by misfortune; and it is said, that none but such were formerly admitted to that employment.

BANKRUPT.

The term Bankrupt (formerly spelt *Bankrout*, and *Banquerout*) is derived from the Italian *Banka* or *Banch*, bench, and *rupta*, broken. The Italian money-lenders in the various cities of Italy, had a place of assembly of their own, and everyone had a bench or table, at which they stood and transacted their business. When any of them failed in their covenants, it was the custom to break up the bench of the individual, and hence came the term *banca-rupta*, or the bench is broken, and from whence also came our term bankrupt, as applied to a man whose name is published in the *Gazette*. In former times, if not even now, it was the custom in our corn-market, in Mark Lane, to break up the table or bench of any salesman who could not meet his payments.

CAT'S PAW!

The term Cat's Paw, or the phrase, "he is the Cat's Paw of the party," took its origin from the following anecdote: "A monkey and a turnspit, a kind of dog between the lurcher and the terrier, were at one period considered indispensable requisites in the culinary department, yclept the kitchen. Our readers will recollect the story of the roasted chestnuts in Don Saltero's kitchen, where the monkey, taking a fancy to them as they were crackling within the bars of the fireplace, catched hold of the cat as she lay sleeping before the fire, and made use of her paw to withdraw some of the chestnuts from the scorching situation in which they were placed. From this circumstance, when one person pushes forward another to do that which he himself is either afraid to do, or ashamed to appear in, originated the saying, "he is the Cat's Paw of such a one," or "he is the Cat's Paw of the party."

JACK KETCH.

It is now about one hundred and ninety years ago, since one Dun, the then finisher of the law, departed this life, when one Jack Ketch was advanced to the office, and who has left his name to his successors ever since. This appears from *Butler's Ghost*, published in 1682. When the author wrote the first part of it, it is plain that Dun was the executioner's name, or nick-name:

> "For you yourself to act 'Squire Dun—
> Such ignominy ne'er saw the sun;"

But before he had printed off his poem, Jack Ketch was in office;

> "Till Ketch observing he was chous'd,
> And in his profits much abus'd,
> In open hall the tribunes dunn'd
> To do his office, or refund."

MY LORD!

This title has a Grecian origin. "My Lord" was a nickname for deformed men, and is from the Greek word *lordus*, i. e., crooked. During the feudal times the lower class, by way of humour, called a man that was half an idiot, or deformed, "My Lord," in ridicule of their superiors. This, we suspect, says a writer in the *New Monthly Magazine*, is a popular fallacy; for after a careful perusal of the most approved works that treat of Nobility, and of its origin, in these realms in particular, we are left very much in the dark as to the original patent in which this branch of it is recognised. Neither Camden, in his *Etymologie and Original of Barons*, nor Dugdale, in his *Baronetage of England*, nor Selden (a more exact and laborious inquirer than either), in his *Titles of Honour*, afford a glimpse of satisfaction upon the subject. There is an heraldic term, indeed, which seems to imply gentility, and the right to coat armour (but nothing further), in persons thus qualified. But the *sinister bend* is more properly interpreted, by the best writers on this science, of some irregularity of birth than of bodily conformation. Nobility is, either hereditary or by creation, commonly called patent. Of the former kind the title in question cannot be, seeing that the notion of it is limited to a personal distinction, which does not necessarily follow in the blood. Honours of this nature, as Mr. Anstis very well observes, descend moreover in a *right line*. It must be by patent then, if any thing. But who can show it? How comes it to be dormant? Under what king's reign is it pretended? Among the grounds of nobility cited by the learned Mr. Ashmole, after "Services in the Field or in the Council Chamber," he judiciously sets down, "Honours conferred by the sovereign out of mere benevolence, or as favouring one subject rather than another, for some likeness or conformity observed (or but supposed) in him to the royal nature;" and instances the graces showered upon Charles Brandon, who "in his goodly person being thought not a little to favour the port and bearing of the king's own majesty, was by that sovereign, Henry VIII., for some or one of these respects highly promoted and preferred." Here, if any where, we thought we had discovered a clue to our researches. But after a painful investigation of the rolls and records under the reign of Richard III., or Richard Crouchback, as he is more usually designated in the chronicles, from a traditionary stoop or gibbosity in that part,—we do not find that that monarch conferred any such lordships, as are here pretended, upon any subject or subjects, on a simple plea of "conformity" in that respect to the "royal nature." The posture of affairs in those tumultuous times, preceding the battle of Bosworth, possibly left him at no leisure to attend to such niceties.—Further than his reign we have not

extended our inquiries; the kings of England who preceded, or followed him, being generally described by historians to have been of straight and clean limbs, the "natural derivative (says Daniel) of high blood, if not its primitive recommendation to such ennoblement, as denoting strength and martial prowess—the qualities set most by in that fighting age." Another motive, which inclines us to scruple the validity of this claim, is the remarkable fact, that none of the persons in whom the right is supposed to be vested, do ever insist upon it themselves. There is no instance of any of them "sueing his patent," as the law-books call it; much less of his having actually stepped up into his proper seat, as, so qualified, we might expect that some of them would have had the spirit to do, in the House of Lords. On the contrary, it seems to be a distinction thrust upon them. "Their title of Lord (says one of their own body, speaking of the common people) I never much valued, and now I entirely despise: and yet they will force it upon me as an honour which they have a right to bestow, and which I have none to refuse." Upon a dispassionate review of the subject, we are disposed to believe that there is no right to the peerage incident to mere bodily configuration; that the title in dispute is merely honorary, and depending upon the breath of the common people; which in these realms is so far from the power of conferring nobility, that the ablest constitutionalists have agreed in nothing more unanimously, than in the maxim that the King is the sole fountain of honour.

GOWK AND CUCKOO.

This is called "hunting the Gowk;" and the bearer of the fool's errand is called an "April Gowk." Brand says, that Gowk is properly a Cuckoo, and is used here metaphorically for a fool; this appears correct, for from the Saxon *geac*, a cuckoo, is derived *geck*,* which means, one easily imposed on. Malvolio, who had been made a fool by a letter purporting to have been written by Olivia, inquires of her—

> "Why have you suffer'd me to be—
> Made the most notorious *geck* and *gull*
> That e'er invention play'd on?"

Olivia affirms that the letter was not written by her, and exclaims to Malvolio—

> "Alas, poor *fool!* how they have baffled thee!"

Geck is likewise derivable from the Teutonic *geck, jocus.*†

STALKING HORSE.

This general term for some insignificant person or thing, thrust intentionally forward to conceal a more important object, had

* Ash. † Jamieson, in Nares' Glossary.

originally a more definite meaning. The Albanian sportsmen, Dr. Clark says, still use it, practising the old method of shooting with one, *i. e.*, by carrying the picture of a horse or a cow, behind which they concealed themselves, and take their aim through a hole in the picture. Among us, the "Stalking-horse" was either a real horse (an old jade trained for the purpose), and walking up and down in the water, which way the sportsman pleased, or a piece of old canvass shaped like a horse grazing, stuffed, painted brown, and fixed to a staff, with a sharp iron at one end to stick in the ground; when the fowl became familiar with the horse, the sportsmen varied the device by using a stalking ox or cow, and stalking stags or deer, especially for fenny grounds, and even trees, shrubs, and bushes, all of painted canvass.

BEARS AND BULLS.

The word Bear, applied to a certain class on the Stock Exchange, signifies one who insures a *real* value upon an *imaginary* thing, and who is said to sell a Bear, which is the same thing as a promise among courtiers, or a vow between lovers. The party called a Bull is the opposite contracting party. It takes its origin merely from the circumstance, that the Bear, being a voracious animal, generally sacrifices the Bull when an opportunity presents itself.

YORKSHIRE BITE.

The misapplication of the original meaning of this term is very general. We always use it to convey a feeling of mistrust; or, a fear of coming in contact with one more adept in cunning than ourselves. It is true, Yorkshiremen are keen dealers; this, however, is no detraction; on the contrary, it is an evidence of industrious habits. The hospitality for which they are so famous, gave rise to the term Yorkshire bite. It is said that the fatted calf and flowing bowl greet the stranger at every step, and after the common salutation, the question "Will you bite?" or "Will you sup?" is sure to follow; and from this originated a term, used as a sarcasm, but which, in point of fact, derived as it is, ought to be used as a compliment.

JOURNEYMAN.

There is a general law or custom in Germany, that apprentices, after the expiration of their service, shall travel two years before prosecuting their trade as master-workmen. Hence the etymology of *journeyman*.

VILLAIN.

The epithet Villain, now a term of great reproach, is derived from *will*, or lordship; and which signified one who was a ser-

vant during life, and devisable as chattels, in the feudal times. In 1572, Queen Elizabeth ordered her bondmen to be set free at very easy rates.

VICAR OF BRAY!

Bray is a village in Berkshire. The vivacious Vicar hereof, says Fuller, living under Henry VIII., Edward VI., Queen Mary, and Queen Elizabeth, was first a Papist, then a Protestant, then a Papist, then a Protestant again. He had seen some martyrs burnt (two miles off) at Windsor, and found this fire too hot for his tender temper. This Vicar being taxed by one for being a turncoat and inconstant changeling,—"Not so," said he, "for I always kept my principle, which is this, to live and die the Vicar of Bray."

BUGG-A-BO!

Bugg-a-bo, or Buggan-bo, was originally no more than mothers frightening their children with the "bull-bo," which the little one, not rightly pronouncing, called Bugg-a-bo. It is properly bogle-bo,—bogle signifying a malevolent spirit; the Shropshire term, buggan-bo, meaning the same thing. If a horse takes fright, they say, he spies a buggan!

COWARD.

A feudal expression, implying Cow-herd, for which office a man void of courage was deemed only fit for.

APRIL FOOL!

It has been very often inquired, whence this custom was derived. The Editor believes it to be a custom of great antiquity. —The ancients had many rites and ceremonies in honour of their gods. The Romans kept their Saturnalia in honour of Saturn, beginning on the 17th December, which lasted during five days. Bocharius is of opinion they took their origin from Noah's drunkenness. These were times when all business ceased except cooking; when servants might command their masters, and slaves become unruly without fear of punishment. The Bacchanalia, or feasts in honour of Bacchus, lasted three days, and commenced after the vine harvests, and then drunkenness was the privilege of all. The Stultinaria were confined to one day, the 1st of April, when the idiots had their annual holiday, and when children were encouraged to make derision of them, and send them on needless errands, &c. Some writers are of opinion, that the Romans had much policy in allowing these feasts, or holidays. By the first (Saturnalia), they saw how servants and slaves would act had they power. By the second (Bacchanalia), they were able to discover the natural inclinations and vices of all that inebriated

themselves. And the encouragement they gave to children, in the third instance (Stultinaria), to deride fools, would, they hoped, make them desirous to receive their education, lest they might, in time, become themselves objects of derision and contempt.

WHIGS AND TORIES.

In the year 1680, two parties were formed, called the Addressers and Abhorrers; out of which arose the after-party appellations of Whigs and Tories. The Whigs were directed by the Earl of Shaftesbury, and the Tories by Sir Roger L'Estrange and others. Another writer gives the following derivation:—"Whig and Tory, the epoch of 1680. The first was a name of reproach, given by the court party to their antagonists, for resembling the principles of the whigs, or fanatical conventiclers in Scotland; and the other was given by the country party to that of the court, comparing them to the Tories, or Popish robbers in Ireland. They formerly were called Whigs from Whiggamors, a name given to the Scots in the South-west, who, for want of corn in that quarter, used annually to repair to Leith, to buy stores that came from the North, and all that drove were called Whiggamors or Whiggs, from the term Whiggam, which they used in driving their horses. In the year 1638, the Presbyterian ministers incited an insurrection against the court, and marched with the people to Edinburgh; this was called 'the Whiggamors' Inroad,' and after this, all who opposed administration were called Whigs; hence the term was adopted in England." Malone says, that the term Tory is derived from an Irish word *toree*, give me (your money). The character of the Tories is thus noticed by Glanville, in one of his sermons, long before the political distinction existed. "Let such men quit all pretences to civility and breeding: they are ruder than *Toryes* and wild Americans."

Tory hunting was almost viewed in the light of a pastime. An old rhyme, in allusion to this sport, is still orally current in the south of Ireland, and a decided favourite in the nursery collection:

"Ho! Master Teague, what is your story?
I went to the wood, and I kill'd a Tory:
I went to the wood, and I kill'd another,
Was it the same, or was it his brother?

"I hunted him in, and I hunted him out,
Three times through the bog, about and about;
When out of a bush I saw his head,
So I fired my gun, and I shot him dead."

CAMARILL.

The party thus termed in Spain, take their name from a small room in the king's apartments, formerly destined as a sitting-

room for the attendants of the second class, whose office was to answer the king's bell. The pleasure which Ferdinand, even from his infancy, always found in the company of the lowest and most vulgar of the royal household, made him so often frequent this place, that at last it became the general rendezvous of his friends. Here assembled a swarm of ambitious intriguers, monks, spies, inquisitors, sycophant military, and various other vagabonds. These were the elements with which the secret society, called by some "The anchor of the faith and of the king," began their labours.

MEN OF KENT.

It is recorded when Harold, or rather England, was invaded by William, a portion of the inhabitants of Kent went out to meet him, covered with oak boughs, in order to deceive him as to their numbers. They were headed by the Archbishop of Canterbury. Upon arriving at Hastings, which was just at the crisis of the battle, they only agreed to lay down their arms on condition that their ancient privileges of Gavel-kind law, and the exemption of tithes, was secured to them. This William readily granted, foreseeing that men who fought for their ancient privileges and liberties, were far more dangerous opponents than those who merely fought for their pay. On reference to Hasted's *History of Kent*, the boundary lines which distinguish the men of Kent from the Kentish men, will be seen. The principal features of the Law of Gavel-kind is, that on a person dying intestate, the property is equally divided among the children; likewise, that a person is of age to convey property at sixteen, and his receipt also is valid.

JOHN DOE AND RICHARD ROE.

These worthies, formerly so well known to those unfortunate wights who incur the serving of a certain process, derived their consequence from the custom, to find two sureties on arresting a man, who were bound over in heavy penalties, that the Pursuer should prove the justice and the legality of his claim; otherwise, that the pursued should receive indemnity from the parties thus bound over. This good old custom, however, in process of time, degenerated into the mere nominal recognizances or sureties of "John Doe and Richard Roe," and from which have arisen all those false arrests and false imprisonments which have so long disgraced our criminal courts.

In 1724, a Frenchman of the name of Louissart Houssart, was tried at the Old Bailey for the murder of his wife, and acquitted, but detained in custody on a charge of bigamy. An appeal was brought against him by the brother of the deceased, and he was brought to a second trial, when some new evidence being pro-

duced, he was found guilty, and afterwards executed. It is remarkable, that in this case the prisoner made some objections to the plea, which were referred to the jury, who decided against him on them all. One of the prisoner's objections was, that "there were no such persons as John Doe and Richard Roe," who are mentioned as pledges in the appeal; but a witness deposed, that there were two such persons living in Middlesex, one a weaver and the other a soldier. However, on the 24th October, 1852, these two celebrated characters ceased legally to exist any longer. By the Act 15th and 16th Vict. cap. 76, sect. 168, it is enacted, that "instead of the present proceeding by ejectment, a writ shall be issued, directed to the persons by name in possession of the property claimed, which property shall be described in the writ with reasonable certainty."

JOHN AUDLEY.

When theatric performers intend to abridge an act or play, they are accustomed to say, "We will John Audley it!" It originated thus:—In the year 1749, Shuter was master of a droll at Bartholomew fair, and it was his mode to lengthen the exhibition until a sufficient number of persons were gathered at the door to fill the house. This event was signified by a fellow popping his head in at the gallery door and bellowing out "John Audley," as if in act of inquiry, though the intention was to let Shuter know that a fresh audience were in high expectation below. The consequence of this notification was, that the entertainments were immediately concluded, and the gates of the booth thrown open for a new auditory.

OLD ROWLEY.

This was the nickname of Charles II., who was famous for his amours. Old Rowley was a famous stallion in his Majesty's stud. George I. had also his nickname, viz., the Turnip Hoer: it is said, when his Majesty first came to England, he talked of turning St. James's park into a turnip ground. The old Jacobites and old Whigs used to annoy each other by the singing of two songs, the one was Old Rowley, and the other the Turnip Hoer; the former a lampoon upon Charles II. for his royal amours; and the latter upon George I. for his princely economy.

SKINFLINT.

"The antiquity of certain proverbs is among the most striking singularities in the annals of the human mind. Abdalmalek, one of the khaliffs of the race of Ommiades, was surnamed Raschal Hegiarah, that is, 'the skinner of a flint;' and to this day we call an avaricious man a Skinflint."—*Universal Magazine*, 1796.

BARON MUNCHAUSEN!

It is generally believed (says the "*New Monthly Magazine*") that Munch-Hausen is only a *nom de guerre*. Such, however, is not the fact. Baron Munch-Hausen was a Hanoverian nobleman, and even so late as five-and-forty years ago he was alive and *lying*. It is true that the Travels published as his, though not by him, were intended as a satire or parody on the travels of the famous Baron de Tott; but Munch-Hausen was really in the habit of relating the adventures, now sanctioned by the authority of his mendacious name, as having positively occurred to him; and from the frequency of the repetition of the same stories, without the slightest variation even in their most minute points, he at length believed the narratives he had himself invented, and delivered them with as much *sang-froid* as if they had described nothing but so many probable events. There was nothing of the *fanfaron*, or braggart, in his manner; on the contrary, he was distinguished by the peculiar modesty of his manner and demeanour.

CAPABILITY BROWN.

Launcelot Brown, called "Capability Brown," from his constant usage of the term, as well as for his genius for making sterile grounds fruitful, and naked and unseeming, beautiful and enchanting. He was employed by Lord Cobham in improving the grounds at Stowe, and afterwards at Richmond, Blenheim, Luton, Wimbledon, &c. He successfully exploded the old, stiff, unnatural Dutch style of gardening, and introduced an improved fashion that prevailed for nearly half a century. His works discover a highly cultivated taste, and have commanded the admiration both of Englishmen and foreigners. He associated familiarly with many of his noble and opulent employers, and realized a handsome fortune. In 1759, he was appointed head gardener to King George II., at Hampton Court. In 1770, he served the office of High Sheriff for the counties of Huntingdon and Cambridge; and died suddenly in Hertford Street, May-fair, February 6, 1783.

ADMIRABLE CRICHTON.

This most extraordinary man derived his appellation from his numerous and wonderful endowments. He lived in the time of James I. He spoke fluently every known language; he was versed in every science, and skilled in every accomplishment. He challenged to disputation the whole College of Cardinals, and almost every public and learned body in Europe, and bore off the palm! The Duke of Mantua was his patron, and appointed him preceptor to his son, who, envious of his merits, waylaid (with some others) and mortally wounded him. He, however, as well

as the other assassins, paid with their lives the forfeit of their temerity, Crichton killing every one of them.

PEEPING TOM OF COVENTRY.

Peeping Tom, a person of nearly as much notoriety as the Countess Godiva, and an auxiliary in the drama under that denomination, derives his importance from the following historical circumstance. In the early part of the reign of Edward the Confessor, Leofric, the fifth Earl of Mercia, and his countess Godiva, sister to Thorold, sheriff of Lincolnshire, founded a monastery on the ruins of St. Osburg's nunnery for an abbot and twenty-four monks of the Benedictine order. This monastery was so liberally endowed by Leofric, that it surpassed all others in the county in splendour and magnificence; so that Malmsbury relates, that it was enriched and beautified with so much gold and silver, that the walls seemed too narrow to contain it; insomuch that Rob de Limesie, bishop of this diocese in the time of king William Rufus, scraped from one beam that supported the shrines five hundred marks of silver.

With the foundation of its monastic structure commenced the prosperity of Coventry; but it seems the city had yet to complain of the grievance of excessive tolls, which Leofric, as lord of the town, levied; and concerning the manner in which they were relieved from it, is told a romantic tale, which Dugdale thus relates:—The Countess Godiva, bearing an extraordinary affection to this place, often and earnestly besought her husband, that for the love of God, and the blessed Virgin, he would free it from that grievous servitude whereunto it was subject; but he, rebuking her for importuning him in a matter so inconsistent with his profit, commanded that she should thenceforth forbear to move therein; yet she, out of her womanish pertinacity, continued to solicit him; insomuch that he told her, if she would ride on horseback, naked, from one end of the town to the other, in the sight of all the people, he would grant her request. Whereunto she answered, But will you give me leave so to do? And he replying yes, the noble lady upon an appointed day got on horseback, naked, with her hair loose, so that it covered all her body but her legs, and thus performing the journey, returned with joy to her husband, who therefore granted to the inhabitants a charter of freedom, which immunity I rather conceive to have been a kind of manumission from some such servile tenure, whereby they then held what they had under this great earl, than only a freedom from all manner of toll, except horses, as Knighton affirms. It is said by Rapin, that the countess, previous to her riding, commanded all persons to keep within doors, and from their windows, on pain of death; but, notwithstanding this severe penalty, there was one person who could not forbear giving

a look, out of curiosity; but it cost him his life. From this circumstance, reader, originated the familiar epithet of "Peeping Tom of Coventry." A figure, commemorative of the peeper, has long been preserved there, and is now inserted in the niche of a new house, communicating with the High Street.

JACK OF NEWBURY.

This title was given to John Winchcomb, who was in the time of Henry VIII. the greatest clothier in England. He kept one hundred looms in his own house at Newbury, and armed and clothed at his own expense one hundred of his men, to march in the expedition against the Scots at Flodden Field.

THE TRIBES OF GALWAY.

The "Tribes of Galway" is an expression first used by Cromwell's forces, as a term of reproach against the natives of the town, for their singular friendship and attachment to each other during the time of their troubles and persecutions; but which the latter afterwards adopted as an honorable mark of distinction between themselves and their cruel oppressors. These tribes or families, who colonised Galway in the thirteenth century, were thirteen in number, according to the following distich:—

"Athy, Blake, Bodkin, Browne, Deane, Darcy, Lynch,
Joyes, Kirwan, Martin, Morris, Skerrett, French."

See Hardman's *History of Galway*, pp. 6—20, 4to, 1820, which contains a plate of the armorial ensigns of these ancient families.

CURSE OF SCOTLAND.

The nine of diamonds, being termed the "Curse of Scotland," originates from a Scotch member, whose family arms is the nine of diamonds, voting for the introduction of the Malt Tax into Scotland.—Another version states, that the nine of diamonds is called the "Curse of Scotland" because it is the great winning card at Comette, which was a game introduced into Scotland by the French attendants of Mary of Lorraine, queen of James V., to the ruin of many Scotch families.

GOOD OLD TIMES.

It has been supposed by many, that this phrase is of uncertain date, and that it has been made use of, as it were, from time immemorial. In Godwin's History of the Commonwealth, however, we are informed, that it first came into use at that period. The cant and hypocrisy of the day became so disgusting, that two-thirds of the nation began to wish in their hearts, however cautious they were with their tongues, for the restoration of the

royal family. Being restrained from speaking their sentiments openly, they strung together many ambiguous terms; among others was, wishing for a return of the "good old times," which really meant a return to the monarchial system, and the demolition of Cromwell's government; although, if required, a less objectional (to the governors) explanation might have been given.

BY HOOK OR BY CROOK!

The proverb of getting any thing by Hook or by Crook, is said to have arisen in the time of Charles I., when there were two learned judges named Hooke and Crooke; and a difficult cause was to have been gotten either by Hooke or by Crooke. Spenser, however, mentions these words twice in his Faery Queene, which is a proof that this proverb is much older than that time; and that the phrase was not then used as a proverb but applied as a pun.—*Warton.*

HOBSON'S CHOICE!

This saying is derived from one Hobson, who let out horses at Cambridge, and obliged such as wanted one, to take that next the stable door, being the one which had had most rest.

GOOD WINE NEEDS NO BUSH.

Bushes of evergreen, such as ivy, cypress, &c., were anciently signs where wine was sold; hence the proverb, or saying, "Good wine needs no bush!"

Commentators have been sadly puzzled to find out the meaning of this proverb, which a residence in France during the autumn would easily have solved. In the departments where the vine is cultivated, the peasant sells its vintage, and as a sign, a green bush is stuck in the wall over the door; this is a regulation of the police; and as long as the peasant has any wine to sell, so long must the bush remain. If one has made better wine than another, the news is soon spread abroad among the topers, and hence the proverb, "good wine needs no bush."

THEY ARE SWORN BROTHERS!

The term "sworn brothers" arose from a custom in Morlachia, and other places, where friendships between the same sex are, like marriages, ratified at the altar. Others say, from persons covenanting formerly to share each other's fortune in an expedition to invade a country, as were Robert de Oily and Robert de Ivery in William the First's expedition into England, or the three Pizarros to Peru. Hence, also, the term of "brethren in iniquity," because of their dividing plunder.

GOD BLESS YOU ! TO THE SNEEZER.

The custom of saying "God bless you" to any one who sneezes, seems to have begun about the year of our Lord 750. According to Mythology, the first sign of life Prometheus's artificial man gave, was by sneezing, which Prometheus observing, offers up a fervent prayer for the preservation of so singular a being. His automaton observed him, and remembering his ejaculation, was very careful, on the like occasions, to offer these wishes in behalf of his descendants, who perpetuated it from father to son in all their colonies. This custom is practised among the Jews and among the Abyssinians. When the king of Monomotapa sneezes, those who are near him loudly wish him happiness, this is catched by those farther off, and is echoed through the whole city.

DINING WITH DUKE HUMPHREY!

"Dining with duke Humphrey" is said of those who walked in Saint Paul's Church during dinner-time, Humphrey, Duke of Gloucester, being a man of great hospitality, and supposed to have been buried in Saint Paul's. But (saith Doctor Fuller) that saying is as far from truth as they from dinner, even twenty miles off, seeing this duke was buried in the Church of St Albans, to which he was a great benefactor.

AS STUPID AS A GOOSE!

"As stupid as a goose" is a very common saying indeed, and is used to denote the extreme of stupidity. It may be truly said, as regards geese in general, that it carries with it its origin; and is introduced here merely to show that all geese are not stupid alike. History informs us, that the cackling of geese saved the capitol of Rome; and the *Glasgow Courier*, not long ago, gave us the following instance of the above position. "A haughty dunghill cock, at a farm at the head of this county, took a particular antipathy to a fine goose, the guardian of a numerous brood; and accordingly, wheresoever and whenever they met, the cock immediately set upon his antagonist. The goose, who had little chance with the nimble and sharp heels of his opponent, and who had accordingly suffered severely in various rencontres, got so exasperated against his assailant, that one day, during a severe combat, he grasped the neck of his foe with his bill, and dragging him along by main force, he plunged him into an adjoining pond, keeping his head, in spite of every effort, under water, and where the cock would have been drowned, had not a servant who witnessed the proceeding rescued the humble foe. From that day forward the goose received no further trouble from his enemy."

The compiler here suggests, that the North Country Geese may

be an exception to the general rule, especially after laying his hand on the following:—

"One morning lately, during the frost, the geese were as usual let out of their roosting-place, and, according to their customary habit, went directly to the pond on the common; they were observed by the family to come back immediately, but you may guess their astonishment, when in a few minutes they were seen to return to the pond, each, five in number, with a woman's patten in their mouths!!! The females, to rescue so useful a part of their dress from the possession of the invaders of their property, immediately made an attack, when the waddling banditti made such a stout resistance, that it was not till some male allies were called in, that a victory could be obtained:" the relater continues, "I was much concerned, when this anecdote was related to me, that the geese were not suffered to proceed."—*Letter from York.*

So much for the saying, "As stupid as a goose!"

WHAT'S THE DIFFERENCE BETWEEN A HORSE-CHESTNUT AND A CHESTNUT HORSE?

In the reign of queen Anne lived two gentlemen, both members in the same parliament; the one was called Montague Matthieu, the other Matthew Montague: the former a tall handsome man, the latter a deformed ugly one. On one occasion, in the house, an honourable member inadvertently attributed something that had been said by Mr. Matthew Montague, to Mr. Montague Matthieu: upon which, the latter got up and appealed to the speaker and the house in the following manner:—

"Sir, an honourable member has charged me with having said that which I never gave utterance to, but which came from Mr. Matthew Montague. Now, Sir, I must appeal to you and this honourable house, whether there is not as much difference between Mr. Matthew Montague, and Mr. Montague Matthieu, as there is between a horse-chestnut and a chestnut horse?" It is almost needless to add that the house was convulsed with laughter, in which Mr. Matthew Montague most heartily joined: hence the origin of the whimsical question, "What's the difference between a horse-chestnut and a chestnut horse?"

ANOTHER FOR HECTOR!

The following is the origin of this saying:—In the battle of Inverkeithing, between the Royalists and Oliver Cromwell's troops, 500 of the followers of the Laird of Maclean were left dead on the field. In the heat of the conflict, seven brothers of the clan sacrificed their lives in defence of their leader, Sir Hector Maclean, who, being hard pressed by the enemy, was supported

and covered from their attacks by these brothers, and as one fell, another came up in succession to cover him, crying, "Another for Hector!" This phrase has ever since continued as a proverb, or watchword, when a man encounters any sudden danger that requires instant success.

HECTOR'S CLOAK.

The Earl of Northumberland having joined the Duke of Norfolk, and others, who were the supporters of Mary Queen of Scots, the former was betrayed by a faithless borderer to the regent Moray, whose successor, Morton, sold his unfortunate captive to Lord Hunsdon, governor of Berwick, to expiate his errors on the scaffold. This borderer was Hector Graham of Harelaw. A list of the Border Clans, in 1605, enumerates among them this name, and "the griefs and cuti of Harelaw." It may be some satisfaction to learn, that this villain did not go unpunished: from affluent circumstances he sunk into unaccountable poverty; and to take "Hector's Cloak," has become proverbial throughout the country for betraying a friend.

I PLEDGE YOU!

Pledging each other in drinking is a custom which took its origin from the time the Danes were in England, who invited to their banquet those island chiefs whom they wished to put out of the way either by the dagger or by poison. The consequence was, that no native would drink at a Danish festival unless his entertainers, or one of them, would "pledge" his safety in a cup of wine beforehand; and, even among those barbarian invaders, this pledge was deemed sacred. The drinking phrase, "I pledge you," is said to have originated from the murder of Edward, by his stepmother Elfrida, while drinking on horseback at the gate of Corfe castle, in the isle of Purbeck. The treachery of the crime occasioned a general distrust; no one would drink without security from him who sat beside him, that he was safe while the bowl was at his lips; and hence is said to have originated the customary expression at table of "I pledge you," when one person invited another to drink first.

SOUND AS A ROACH!

Butler states, that St. Roche, being afflicted with a pestilence, crawled into a forest, where he bore such pains, and manifested so much patience under his afflictions, that an angel visited him, healed his wounds, and made him perfectly sound. He was esteemed the patron saint from that period of all afflicted with the plague, for it was believed that the miraculous intermission of St. Roche could make them as sound as himself; and from hence came the saying, "Sound as a roach."

NERO FIDDLED WHILE ROME WAS BURNING.

Suetonius relates, that somebody in conversation saying, "When I am dead let fire devour the world;" "Nay," rejoined Nero, "let it be whilst I am living;" and then he set Rome on fire in so barefaced a manner, that many of the consular dignities detected the incendiaries with torches and tow in their own houses, and dared not touch them because they were officers of Nero's bed-chamber. The fire, during six days and seven nights, consumed a prodigious number of stately buildings, the public temples, and every thing of antiquity that was remarkable and worthy of preservation. The common people were driven by this conflagration to the tombs and monuments for shelter; and Nero himself beheld the flames from a tower on the top of Mecænas's house, *and sung a ditty* on the destruction of Troy, in the dress which he used to perform in on the public stage. This atrocious want of feeling occasioned the saying, "Nero fiddled while Rome was burning."

A PEG TOO LOW!

Frequent and bloody were the quarrels of our Saxon ancestors over their wassail bowls. To soften these, Dunstan advised that none should drink except from cups pegged so regularly within, that from peg to peg should be considered a legal bumper. Such pegged vessels are still to be seen in the cabinets of antiquaries; and to this regulation we owe the expression of a man being a "peg too low." Priests are directed, by a council held in 1102, not to drink two pegs—*Nec ad pinnas bibant.*

YOUR HUMBLE SERVANT!

The use of "your humble servant" came first into England on the marriage of Queen Mary, daughter of Henry IV. of France, which is derived from *votre tres humble serviteur.*

SHAMMING ABRAHAM.

If any of the old accounts of London are looked into, it will be seen that, when Bethlem was first built and endowed, there was a part appropriated for the reception and maintenance of idiots. They were designated by the title of Abraham Men, because that was the name of the ward wherein they were confined. On the first of April, such as were not too incapacitated had a holiday to see their friends; such as had not any begged about the streets. They wore the dress of the hospital, and excited the compassion of many on account of the game made of them by the vulgar and children, who knew no better; which induced numbers of vagrants to imitate the dress, and pretend idiotism, till an order was

issued from the governors, that if any person should sham an Abraham he should be whipped and set in the stocks; from whence came the saying, "He is shamming Abraham." In Decker's *English Villanies* there are many curious particulars of the habits of this class of impostors. "She's all Abram," that is, quite naked. "What an Abram!" an exclamation for a ragged fellow. "An Abraham man" was an impostor who personated a poor lunatic called Tom of Bedlam: one of this class is described by Shakspeare in his *Lear*, Act II. Sc. 3.;

> "The basest and most poorest shape,
> That every penury, in contempt of man,
> Brought near to beast."

Among sailors, "An Abram" is being unwell, or out of sorts. When Abraham Newland was cashier of the Bank of England, it was sung—

> "I have heard people say,
> That sham Abraham you may,
> But you must not sham Abraham Newland."

HANG ON JERRY!

This phrase, so peculiar to our meat markets, derives its importance from the following. The retail butchers, especially those who have stands in the markets of a Saturday night, when the working classes are generally seeking their Sunday dinner, hang on a heavy meat hook, weighing half or three-quarters of a pound, to the end, of the beam over the meat scale.

"It is seven o'clock, Bill," says the master to the boy; "hang on Jerry!" on goes the hook, and every joint of meat sold afterwards, on that evening, is deficient in weight. Nothing annoys a butcher more than the use of this phrase as you pass his shop.

WHEN THE STEED'S STOLEN, SHUT THE STABLE DOOR!

This saying originated out of an old Cheshire proverb, "When the daughter is stolen, shut the Pepper-gate." This is founded on the fact, that the mayor of Chester had his daughter stolen as she was playing at ball with other maidens in Pepper-street; the young man who carried her off came through the Pepper-gate, and the mayor wisely ordered the gate to be shut up, which gave cause for the above saying, and from which originated the more general one, "When the steed's stolen, shut the stable door."

WHILE THE GRASS GROWS THE STEED STARVES!

In some parts of Lincolnshire the soil is very prolific, so much so, that it has been said, "Turn a horse into a new-mown field

over night, and the grass will have grown up to his fetlock-joints the next morning!" A trooper, during the troubles in the reign of Charles I., travelling over Lincoln Heath, was benighted; espying, however, a light at a distance, he made towards it, and found that it proceeded from a lone house. He knocked for a length of time before any one appeared; at last a voice inquired, who it was that thus disturbed their rest? Upon which the traveller replied, "a trooper belonging to the parliamentary forces who has lost his way." The door was cautiously opened, a fagot was thrown on the dying embers, which was no sooner done, than he of the sword (no less a person, it is said, than the afterwards famous Ireton) inquired where he should put his horse; the host directed him to an adjoining shed, observing, "That he had neither hay nor corn, but if he remained till morning, some grass would be grown in a neighbouring field!" "Humph!" replied Ireton, who was a shrewd character, "so, while your grass is growing, my steed must be starving!" This was said in a particular way, which the Lincolnshire man (who was a royalist) perfectly understood, and in the twinkling of an eye produced a feed of corn. The trooper's remark he treasured up, as well as his name, which he became acquainted with the following morning, on a foraging party joining him at that place; and from which circumstance originated the saying, particularly common in Lincolnshire, "While the grass grows, the steed starves."

IT'S A DIRTY BIRD THAT BEFOULS ITS OWN NEST!

This saying is from the Scotch, and it is said, takes its origin from the celebrated John Knox. No one was more vindictive against Mary Queen of Scots, than this founder of the Presbyterian tenets. The various intrigues which her enemies charged her with, were the constant theme of this popular reformer.

It was on the occasion of the death of David Rizzio, at Holyrood House, the residence of Henry (Darnley) and Mary, that this saying first emanated from the mouth of Knox, and which in the Scottish tongue is a common phrase to this day. It need scarcely be observed, that Mary was charged with an illicit intercourse with Rizzio, in the very house where, with her husband, she resided. Hence originated the cutting reproach used by the Scottish reformer, in allusion to the circumstance, viz., "It's a dirty bird that befouls its own nest."

HE MAY PAY TOO DEAR FOR HIS WHISTLE!

This saying originated from Dr. Franklin, of celebrated memory. Proceeding to France as Charge d'Affaires of the United States, the vessel which bore him passed very near a vessel of the enemy, when the boatswain, a bold but imprudent man, and who was very expert on his *call*, whistled a kind of threat of defiance, which he

had no sooner done, than a shot from the maintop of the enemy sent him to another world! Dr. Franklin, who was standing close to him, observed, with all the *naïveté* imaginable, "Poor fellow! he has paid dear for his whistle!" and from hence originated the common saying, "He may pay too dear for his whistle!"

IF IT RAINS ON ST. SWITHIN'S DAY, THERE WILL BE RAIN FOR FORTY DAYS AFTER.

"St. Swithin's day, if thou dost rain,
For forty days it will remain:
St. Swithin's day, if thou be fair,
For forty days 'twill rain na mair."

In Brand's *Popular Antiquities* there is a statement to the following purport:—In the year 865, St. Swithin, bishop of Winchester, to which rank he was raised by king Ethelwolfe the Dane, dying, was canonized by the then pope. He was singular for his desire to be buried in the open churchyard, and not in the chancel of the minster, as was usual with other bishops, which request was complied with; but the monks, on his being canonized, taking it into their heads that it was disgraceful for the saint to be in the open churchyard, resolved to remove his body into the choir, which was to have been done with solemn procession on the 15th of July. It rained, however, so violently on that day, and for forty days succeeding, as had hardly ever been known, which made them set aside their design as heretical and blasphemous; and, instead, they erected a chapel over his grave, at which many miracles are said to have been wrought. Hence, reader, came the saying, "If it rains on St. Swithin's day, there will be rain for forty days after."

In Poor Robin's *Almanac* for 1697, the saying, together with one of the miracles before alluded to, is noticed in these lines:—

"In this month is St. Swithin's day,
On which, if that it rain, they say,
For forty days after it will,
Or more, or less, some rain distil.
This Swithin was a saint, I trow,
And Winchester's bishop also,
Who in his time did many a feat,
As popish legends do repeat:
A woman having broke her eggs
By stumbling at another's legs,
For which she made a woful cry,
St. Swithin chanced for to come by,
Who made them all as sound, or more
Than ever that they were before.
But whether this were so or no
'Tis more than you or I do know;
Better it is to rise betime,
And to make hay while sun doth shine,
Than to believe in tales or lies
Which idle monks and friars devise!"

A ROWLAND FOR AN OLIVER!

Who has not read of Charlemagne's expedition against the Saracens for the recovery of the relics of the Passion? Those who have, will recollect, that if Alexander had his Bucephalus, Charlemagne had "twain steeds,"* who, if they were not endowed with the instinctive destructiveness of the former, possessed at least a tractability and fidelity not to be surpassed. These were his Roland and his Oliver, whose qualities were so equally poised, that Roland was as good as Oliver, and Oliver was as good as Roland; and hence arose the saying, "I'll give you a Roland for your Oliver;" or, "I'll give as good as you'll send."

WILKES AND FORTY-FIVE.

"Wilkes and Forty-five," originated from a pamphlet called the North Briton, which was written by Mr. Wilkes and his friends; and the *forty-fifth* number of which was so obnoxious, that it was ordered by law to be publicly burnt by the common hangman, before the Royal Exchange, which was the cause of much popular clamour for a season. John Wilkes was elected Lord Mayor of London in 1775.

Foote used to relate, that on the day for celebrating Wilkes' liberation, an old fish-salesman at Billingsgate, well known by the appellation of King Cole, invited forty-five male and female friends to dine at the Gun. Every thing that bore on that number gave the possessor a local importance: the devil was in the number forty-five!

On the occasion, there was a gigantic plum-pudding, with 45lbs. of flour, and 45 of fruit, which was boiled the same number of hours, and paraded from Wapping with flags, and 45 butchers with marrow-bones and cleavers: 45 pigeons in pies, and 45 apple dumplings. Each bowl of punch, said the player as he smacked his lips—each had 45 Seville oranges, and lemons in due proportions. At night there was a well-regulated riot. The watchmen and police interfered, and (continued the wag) 45 of the noisy politicians were committed to the Compter. The commencement of this Billingsgate row arose from 45 sailors, each with a wooden leg, bearing about an old besotted captain, who had crossed the Atlantic 45 times, who chose to quarrel with another drunken ass, a bankrupt stockbroker, who went roaring about (such was the general infatuation), "I don't care who knows it, but I'm the man who stopped for five and forty thousand pounds!"

This same old fishmonger afterwards lost a son, whom he used to call the staff of his old age; he consoled himself, however, in the mystical number, inviting 45 fishmongers to attend the

* Some writers say Roland and Oliver were his pages.

funeral, had him interred at Queenborough (smelling strong of fish), being 45 miles from town, paid two pounds five shillings to the sexton, which was the best day's work he ever had, for 45 tolls of the tenor bell at one shilling per toll, and to eke out the last consolation from the memorable 45, they mourned ninety days, namely, in deep mourning five-and-forty, and in half mourning, forty-five!

UNDER THE ROSE!

That is, privately, or secretly. The rose was, it is said, sacred to Harpocrates, the god of silence, and therefore frequently placed on the ceilings of rooms destined for the receiving of guests; and implying that whatever was transacted there should not be made public. When any one was desirous that his words should be confined to the breasts of those present, he prefaced his communications by the words, "Remember, we are under the Rose." Old German houses have a rose sculptured on the ceilings of banqueting-rooms.

TO SLEEP ON IT!

"To sleep on it," or, "go to bed and sleep on it," derives its origin from the following circumstance. A French soldier who, having lost all his money at play, wished to fight with any of his companions that would come out. No one accepting the challenge, he threw himself down by the side of a tent, and went to sleep. Two or three hours after, it happened that another soldier who had met with the same fortune, was passing by the tent and heard the other snoring—waking him, he cried, "Get up, comrade, I have lost my money as well as you; quick, draw your sword, and let us fight!" "Fight? we fight?" cried the other, rubbing his eyes; "no, not yet, lay down a bit, and take a nap as I have done, and then we'll fight as much as you please."

O, YES! O, YES! O, YES!

This cry, so well known in our courts of justice, is the old Norman French oyez!* oyez! oyez! signifying, hear! hear! hear! When the French language was discontinued in our courts of law,† this portion of it remained.

ENGLAND AND ST. GEORGE.

This ancient battle-cry of the English was first used by Henry II. in Ireland. Nares, in his Glossary, observes, there is also this injunction to the English in an old art of war: "Item, that all souldiers entering into battaile, assault, skirmish, or other fraction of armes, shall have for their common crye and word, 'St.

* Norman. † See Origin of English language, &c., in courts of law.

George forward,' or, 'Upon them, St. George,' whereby the souldier is much comforted, and the enemie dismaied, by calling to minde the ancient valour of England, which with that name has so often been victorious."

Shakspeare so uses it in his "Richard III.;" he makes Richmond conclude his address to his soldiery with,

> "Sound, drums and trumpets, bold and cheerfully,
> God and St. George, Richmond and victory."

So also, Richard, after he receives the news of Stanley's defection, exclaims,

> "Advance our standards, set upon our foes!
> Our ancient word of courage, fair St. George,
> Inspire us with the spleen of fiery dragons!
> Upon them!"

MERRY IN THE HALL, WHEN BEARDS WAG ALL!

Mr. Brand says, "in Christmas holidays the tables were all spread from the first to the last; the sirloins of beef, the minced pies, the plumb porridge, the capons, turkies, geese, and plumb-puddings, were all brought upon the board; every one eat heartily, and was welcome, which gave rise to the proverb, 'merry in the hall when beards wag all.'"

NINE TAILORS MAKE A MAN!

This saying, we believe, had its origin in the following manner: In 1742, an orphan boy applied for alms at a fashionable tailor's shop in London, in which nine journeymen were employed. His interesting appearance opened the hearts of the benevolent gentlemen of the cloth, who immediately contributed nine shillings for the relief of this little stranger. With this capital our youthful hero purchased fruit, which he retailed at a profit. Time passes on, and wealth and honour smile upon our young tradesman, so that, when he set up his carriage, instead of troubling the Heralds' College for his crest, he painted the above motto on his carriage, "Nine tailors make a man."—*Notes and Queries*, vol. vi.

NOT FIT TO HOLD A CANDLE TO HIM!

Candle-bearers preceded candle-sticks, and so did (however strange it may appear) chandeliers. Candlesticks did not come into general use until the latter end of the reign of Edward VI. Prior to that period, candles were held to, borne, or carried before, by youths expressly for that purpose. It was a situation which required a tact, independent of a steady hand; hence there arose a question as to the candidates' fitness, and out of that the saying, "Not fit to hold a candle to him."

SEND HIM TO COVENTRY!

The phrase of "sending to Coventry!" is by some said to have originated in the fact, that if a soldier was found to be a coward, he was sent to Coventry as being a central town of England, and a place where he was least likely to be exposed to the terrors of an unfriendly army. Hutton, in his *History of Birmingham*, gives a different origin to this expression, which he says arose as follows:—The day after Charles I. left Birmingham, on his march from Shrewsbury in 1642, the Parliamentary party seized his carriages, containing the royal plate and furniture, which they conveyed for security to Warwick Castle. They apprehended all messengers and suspected persons, and frequently attacked small parties of the Royalists, whom they sent prisoners to Coventry. Hence the expression respecting a refractory person, "Send him to Coventry."—*Notes and Queries*, vol. vi.

IT'S AN ILL WIND THAT BLOWS NO ONE GOOD!

Antiquaries generally agree, that this phrase has a Cornish origin. The coast of Cornwall is, perhaps, the most disastrous to the mariner of any, and what makes it still more lamentable, the Cornish people (not even excepting the more intelligent classes) look upon the plunder of a wreck as a birthright. If the wind blows hard, thousands are immediately on the look-out, impatient for their prey, and if any one makes the common-place remark, of "It's boisterous weather, neighbour," or, "It's a boisterous morning;" the very general reply is, "It's an ill wind that blows Cornwall no luck!" and from hence arose the common saying, "It's an ill wind that blows no one good."

WE'LL NOT CARRY COALS!

This saying, so common in the northern counties, takes its origin from the following anecdote:—"Three soldiers in the 15th century, a German, a Scot, and an Englishman, being condemned to be hanged in the Low Countries for plunder, their lives were begged—the "benefit of clergy"* in that part of the world—by persons who had occasion for their services. A brickmaker saved the German's life, that he might help him in his business; and the culprit thanked his stars. The Scot was taken by a brewer; and he only covenanted that he should not be compelled to make small beer. When the Englishman's turn came, a collier appeared to demand him, dressed in the costume of the mine—grim, black, and sooty: the Briton looking at him for a time, coolly observed, that he had not been used to carry coals, and that the law had better take its course! hence came the saying,

* See benefit of Clergy.

"We'll not carry coals," half-proverbially used by Shakspeare, and others, to signify the utterer would not put up with indignity.

NE SUTOR ULTRA CREPIDAM.

"Ne sutor ultra crepidam," owes its origin to this practice of Apelles. A shoemaker having found fault with a slipper, Apelles corrected the fault, which the shoemaker observing the next time he saw the picture, proceeded to remark upon the leg; when Apelles, springing from behind the canvass, desired him in wrath "to stick to his last."

THOSE WHO HAVE GLASS HOUSES SHOULD BE CAREFUL HOW THEY THROW STONES.

A great many of our phrases and sayings take their data from the reign of our James I., and some of them originated from that sapient monarch himself: this is one of them. On that monarch's accession to the English throne, London swarmed with Scotch adventurers, who were continually hovering about the court, and very generally succeeded (maugre the obstacles that were opposed to them by the English courtiers) in gaining the monarch's favour, as well as employ. This gave great umbrage to the chevaliers of the court, and particularly to the gay and sprightly Buckingham himself, the principal favourite of the king. His mansion, which was in St. Martin's Fields, was famed for its multiplicity of windows, and was denominated by the wags of the day the Glass House. Buckingham, with others of his fraternity, took every opportunity of annoying, in the most mischievous manner, the poor Scotchmen; indeed, it was not confined to the court: they were considered intruders, consequently fair game. Missiles were even resorted to; among the rest, was a tin tube of a portable size, through which the assailants could propel with their mouths a small pebble or stone; it was somewhat similar to what the boys of the present day call a Pea-shooter. Buckingham not only winked at this annoyance, but with others of his grade adopted it; whether from want of dexterity or otherwise, it is not said, but the persecuted Caledonians found him out, and by the way of retribution broke his windows! The favourite complained to his royal master, but the wary Scot had been beforehand with him, and on stating his complaint, the monarch replied, "Those who live in glass-houses, Steenie,* should be careful how they throw stones." Hence originated the common saying, "Those who have glass-houses should be careful how they throw stones."

HUMBUG!

The derivation of this word, now in such common use, is not generally known; but it is of Scotch origin. There was in former

* A familiar name by which he invariably addressed Buckingham.

years residing in the neighbourhood of the Mearns, in Scotland, a gentleman of landed property, whose name was Hume or Home; and his estate was known as the Bogue. From the great falsehoods that "Hume of the Bogue" was in the habit of relating about himself, his family, and every thing connected with him, it soon became customary, when persons heard any thing that was remarkably extravagant or absurd, to say, "That is a Hume o' the Bogue." The expression spread like wildfire over the whole country; and by those who did not understand the origin of the phrase, and applied it only to any extravagant action or saying, contracted it into one word, and corrupted it to Humbug."

We must define humbug. It is not naked untruth. A draper's assistant, who tells a lady that a dress will wash when it will not, does not humbug her, he merely cheats her. But, if he persuades her to buy a good-for-nothing muslin, by telling her that he has sold such another to a duchess, he humbugs her, whether he speaks truly or not, He imposes an inference in favour of his commodity, through her large vanity upon her small mind. Humbug thus consists in making people deceive themselves, by supplying them with premises, true or false, from which by reason of their ignorance, weakness, or prejudice, they draw wrong conclusion.

TO PAY A SHIP'S SIDE.

From *pix*, pitch, distorted into *poix*, and pronounced *pay;* hence the expression, "Here's the devil to pay, and no pitch hot!"

WHEN ROGUES FALL OUT, HONEST MEN COME BY THEIR OWN!

This saying originated with the great Sir Matthew Hale. A plaintiff and a defendant, who previous to assuming those characters had rowed in the same boat, had a matter at issue tried before that upright judge; when it came out in evidence that the property they were contending for, had originally come into their possession by unjust means, and that the real owner had been ruined by their joint concurrence. It was then Sir Matthew made use of the saying, "When rogues fall out, honest men come by their own." The trial was quashed, and the right owner was put in possession of his property.

THE BITER'S BIT!

This saying originated from Bishop Tonstall, in the reign of Henry VIII., who was far fonder of burning books than men, having employed an agent on the continent, where the bishop was travelling, to buy up the works of Tindal the sectarist. This agent was secretly a Tindalist, and communicated the circum-

stance to Tindal himself, who was at that period residing at Geneva. Tindal was highly pleased at the circumstance, for he had long been desirous of printing a corrected edition, but his poverty prevented him: he had also a quantity of the first edition by him, which he had now an opportunity of turning into cash. The agent was very industrious, and furnished the bishop with an immense quantity; the latter was highly pleased, paid the money, and had the books burnt in Cheapside. Tindal brought out his second edition, sent his agents to London, where he had many secret followers, and consequently sold many of his books. One of these agents was detected, and taken before the chancellor, who promised him a pardon on condition of his giving up the principal in the transaction. The man agreed, and named Bishop Tonstall! that in consequence of the latter having bought up all that he could lay his hands on of the first edition, they had been able to distribute a second; and which they could not possibly have effected without the assistance of the bishop. "I'faith," exclaimed the chancellor, turning round to some of the council, "I must confess the biter's bit." The man was pardoned, and the saying has continued to this day.

A BIRD IN HAND'S WORTH TWO IN THE BUSH!

This originated from the following circumstance: Will Somers, the celebrated jester to Henry VIII., happening to call at my Lord Surrey's, whom he had often, by a well-timed jest, saved from the displeasure of his royal master, and who consequently was always glad to see him, was on this occasion ushered into the aviary, where he found my lord amusing himself with his birds. Will, happening to admire the plumage of a kingfisher—"By my Lady," said Surrey, "my prince of wits, I will give it you." Will skipped about with delight, and swore by the great Harry he was a most noble gentleman. Away went Will with his kingfisher, telling all his acquaintance whom he met, that his friend Surrey had just presented him with it. Now it so happened that my Lord Northampton, who had seen this bird the day previous, just arrived at my Lord Surrey's as Will Somers had left, with the intention of asking it of Surrey for a present to his (Northampton's) mistress. Great was his chagrin on finding the bird gone. Surrey, however, consoled him with saying, that "He knew Somers would restore it him, on he (Surrey) promising him *two* another day." Away went a messenger to the prince of wits, whom he found in raptures with his bird, and to whom he delivered his lord's message. Great was Will's surprise, but he was not to be bamboozled by even the monarch himself. "Sirrah," says he, "tell your master that I am obliged for his liberal offer of two for one; but that I prefer one bird in the hand to two in the bush!" Hence originated this much repeated saying.

THE PROOF OF THE PUDDING IS IN THE EATING!

That James I. was a pedant is well known to all literary men; but that he also professed a knowledge of the culinary art, may have been thought unworthy of a page in history. Buckingham, his favourite, was not only a regular *bon vivant*, but availed himself of his royal master's *penchant* as one of the means of securing that favour which he ultimately enjoyed. It happened one day, when dining with Buckingham, that a discussion on the merits of various viands took place, some of the most costly and delicious then being before them; one of which was particularly recommended by Buckingham to his Majesty as being superior to any other. "It may be so, Steenie,"* replied the king, "but the prufe of a gude thing is in the eating on't, so here's at it!"

THROWING A TUB TO THE WHALE.

The Greenland vessels, and indeed the South Sea vessels, are sometimes (especially after stormy weather) so surrounded with whales, that the situation of the crew becomes dangerous. When this is the case, it is usual to throw out a tub in order to divert their attention; when the marine monsters amuse themselves in tossing this singular sort of a plaything into the air, to and fro, as children do a shuttlecock. Their attention being drawn, every sail is hoisted, and the vessel pursues its course to its destination. Hence came the saying, "Throwing a Tub to the Whale!"

THE LAWYERS' PATRON!

Saint Evona, a lawyer of Britain, went to Rome to entreat the Pope to give the lawyers a patron; the Pope replied, that he knew of no Saint not disposed of to some other profession. His Holiness proposed, however, to Saint Evona, that he should go round the church of St. John de Lateran blindfold, and after saying a certain number of ave-marias, the first saint he laid his hand on should be his patron. This the good old lawyer undertook, and at the end of his ave-marias stopped at the altar of St. Michael, where he laid hold, not of the Saint, but unfortunately of the Devil, under the Saint's feet, crying out, "This is our Saint, let him be our patron!" Ben Jonson was once going through a churchyard in Surrey, and seeing some poor people weeping over a grave, asked one of the women why they wept. "Oh," said she, "we have lost our precious lawyer, Justice Randall; he kept us all in peace, and always was so good, as to keep us from going to law; the best man that ever lived." "Well," said Ben Jonson, "I will give you an epitaph to write upon his tomb:—

"God works wonders now and then,
Here lies a lawyer, an honest man."

* A familiar name by which James used to address Buckingham.

AS MERRY AS A GREEK!

This proverb obtained existence since the subjugation of the country by Mahomet II., in 1455. Patrick Gordon, in a work published seventy-seven years ago, thus writes—"The Greeks (most famous of old both for arms and arts, and every thing else that's truly valuable) are so wonderfully degenerated from their forefathers, that instead of those excellent qualities, there is nothing to be seen among them but the very reverse. There is, nevertheless, no people more jovial and merrily disposed, being so much given to singing and dancing that it is now become a proverbial saying, 'As merry as a Greek.'"

MERRYANDREW.

Although Strutt, in his *Sports and Pastimes*, has several allusions to Merryandrews, he does not attempt to explain the origin of the term. Hearne, in his *Benedictus Abbas* (tom. i. Præf. p. 50. ed. Oxon. 1735, as quoted by Warton in his *English Poetry*, vol. iii. p. 74. ed. 1840), speaking of the well-known Andrew Borde, gives it as his opinion that this facetious physician gave rise to the name of MERRYANDREW, the fool on the mountebank's stage: "'Twas from the Doctor's method of using such speeches at markets and fairs, that in after times those that imitated the like humorous, jocose language, were styled MERRYANDREWS, a term much in vogue on our stages."

COCK AND BULL STORY.

The following notice of this phrase occurs in *The Universal Character, by which all the Nations in the World may understand one another's Conceptions, reading out of one Common Writing their own Mother Tongues, &c.* By Cave Beck, M.A. Lond. 1657.—"The Egyptians of old had a symbolical way of writing by emblems and pictures, which might be read by other nations instructed in their wisdom, but was so hard to learn, and tedious in the practice, that letters soon justled them out of the world. Besides, most of their hieroglyphicks were so catachrestical (the picture showing one thing to the eye, and a quite different sense imposed upon it), that they justified the painter who drew a misshapen cock upon a signboard, and wrote under it 'This is a bull.'"

DIAMOND CUT DIAMOND!

The Diamond is the hardest substance in nature, and hence there is no way of grinding or polishing diamonds, but by acting upon them with their own powder, which is obtained by laborious rubbing of them one against another. Hence the phrase of "Diamond cut Diamond," so generally applied when cunning and dexterity come in contact.

PUT A BEGGAR ON HORSEBACK, AND HE'LL RIDE TO THE DEVIL!

A century ago, there existed in Scotland a class of privileged persons, or Beggars, called Blue-gowns. These itinerants were a very hardy race, and from the knowledge they attained of the country from their ramblings, were often employed as messengers. Every village and every mansion had its Blue-gown; the secrets of the laird and of his fair daughter were alike known to him. In every case of importance, whether to the magistracy, to the midwife, or to the post-office, the Blue-gown was the Mercury employed. Every cross-cut, bypath, and winding of the country, was better known to him than it was to any of the Scottish lieges; indeed, he was the oracle of the locality in which he vegetated, —the lover's messenger, the laird's confidant, and the gossip's chronicler. His privileges were also greater than any; for what would get the Blue-gown reprimanded, would get another transported. In his ramblings he did not always use his own extremities, but would sometimes make free with a neighbour's *horse*, or when he could not do that, would avail himself of one of the half-wild stragglers with which Scotland abounded at that period. In fact, when the Blue-gown was supposed to be in the north, he would be in the west; and when he was considered to be on some distant errand, he would suddenly make his appearance before the astonished parties. Of course, his knowledge of the cross country, and his four-legged assistant, gave him this celerity. Hence, when the laird wanted a special messenger, Blue-gown was employed, and "Put the beggar on horseback!" was the charge given, and whence originated the common saying,— "Put a beggar on horseback, and he will ride to the devil!"

GRINNING LIKE A CHESHIRE CAT.

This phrase owes its origin to the unhappy attempts of a sign painter of that country to represent a lion rampant, which was the crest of an influential family, on the sign-boards of many of the inns. The resemblance of these *lions* to *cats* caused them to be generally called by the more ignoble name. A similar case is to be found in the village of Charlton, between Pewsey and Devizes, Wiltshire. A public-house by the roadside is commonly known by the name of *The Cat at Charlton.* The sign of the house was originally a lion or tiger, or some such animal, the crest of the family of Sir Edward Poore.

HE IS GONE TO POT!

A tailor of Samarcand, living near the gate that led to the burying-place, had by his shopboard an earthen Pot hanging

on a nail, into which he threw a little stone when any corpse was carried by; and at the end of every moon he counted the contents of his pot, in order to ascertain the number of the deceased. At length the tailor died himself; and some time after one that was unacquainted with his death, observing his shop to be deserted, inquired what was become of him. One of the neighbours answered, "The tailor is gone to the Pot as well as the rest."

AS DRUNK AS DAVID'S SOW!

A common saying, which took its rise from the following circumstance:—David Lloyd, a Welshman, who kept an alehouse at Hereford, had a living sow with six legs, which was greatly resorted to by the curious: he had also a wife much addicted to drunkenness, for which he used sometimes to give her due correction. One day, David's wife having taken a cup too much, and being fearful of the consequence, turned out the sow, and laid down to sleep herself sober. Company coming to see the sow, David ushered them into the stye, saying, "There is a sow for you! Did any of you ever see such another?"—all the while supposing the sow to have been there. To which some of the company, seeing the state the woman was in, replied, "That it was the drunkennest sow that had ever been beheld;"—whence the woman was ever after called "David's Sow."

MIND YOUR P'S AND Q'S.

This expression arose from the ancient custom of hanging a slate behind the alehouse door, on which was written *P* or *Q* (i. e., *Pint* or *Quart*) against the name of each customer, according to the quantity which he had drunk, and which was not expected to be paid for till the Saturday evening, when the wages were settled.

The expression so similar to schoolboys of "*going tick*," may perhaps be traced to this, a *tick* or mark being put for every glass of ale.

GIVE US A TOAST!

It happened on a public day at Bath, that a celebrated beauty of those times was in the cross-bath, and one of the crowd of her admirers took a glass of the water in which the fair one stood, and drank health to the company. There was in the place a gay fellow, half-fuddled, who offered to jump in, and swore, "Tho' he liked not the liquor, he would have the Toast!" He was opposed in his resolution; yet this whim gave foundation to the present honour, which is done to the lady or gentleman we mention in our liquors, and has ever since been called a Toast.

CHRIST-CROSSE A.

In Tatham's *Fancie's Theater*, 12mo, 1640, is a poem in praise of sack, wherein the following lines occur:

> "The very children, ere they scarce can say
> Their Pater Noster, or their *Christ crosse A*,
> Will to their Parents prattle and desire
> To taste that Drinke which Gods doe so admire."

The alphabet was so designated, because in the old primers a cross was prefixed to it. Nares tells us that in French it was called *Croix de par Dieu:* and upon reference to Cotgrave for an expression for that term, we find, "The Christ's-cross-row; or the hornbook wherein a child learns it."

LADY IN THE STRAW.

The situation of a "Lady in the Straw" has something in it pleasing and dignified; she commands at once our admiration and respect. It has puzzled many to know from whence this expression took its rise; others have attributed it to, and which is most probably correct, the state of the blessed Mary when she brought forward the child Jesus in the stable.

So late as Henry the Eighth's time, there were directions for certain persons to examine every night the Straw of the king's bed, "that no daggers might be concealed therein." Again—formerly, when the kings of France quitted Paris to reside elsewhere, the straw of their beds and their chamber belonged to the poor of the hospital, Hotel Dieu. This anecdote proves that former kings of France were no better bedded than felons in the dungeons of our days.

SHE IS IN HER WILLOWS.

"The Willow," old Fuller says, "is a sad tree, whereof such who have lost their love make their mourning garlands; and we know that exiles hung up their harps upon such doleful supporters. The twigs hereof are physic to drive out the folly of children. This tree delighteth in most places, and is triumphant in the Isle of Ely, where the roots strengthen their banks, and the top affords fuel for their fire. It groweth incredibly fast, it being a bye-word in this county (Cambridge), that 'the profit by willows will buy the owner a horse before that by other trees will pay for his saddle.' Let me add, that if greene ashe may burn before a queen, withered willows may be allowed to burne before a lady." The old saying, "She is in her willows," is here illustrated; it implies the mourning of a female for her love.

MERRY WAKEFIELD.

What peculiar cause of mirth the town of Wakefield hath above others, Fuller certainly confesses he cannot tell, unless that it may be entitled to that epithet from its cheapness, and the plenty of good cheer. Grose, however, adds, "Might it not be *mirrie*, that is, faithful Wakefield? and allude to some event in the disputes between the houses of York and Lancaster. *Mirrie-men* is a term that frequently occurs in old ballads, signifying true or faithful men." While again it has been suggested, that it derives this complimentary epithet from the reputation of that "merry" man, the Pindar of the town

"Of Wakefield, George a Green, whose fames so far are blown;"

for Brathwaite, in his *Strappado for the Divell*, applies it to both of them, when he speaks of

'Merry Wakefield and her Pindar too.'"

NEVER LOOK A GIFT HORSE IN THE MOUTH!

This very familiar, and often repeated saying, takes its origin from a circumstance which occurred many years ago in the vicinity of Carlisle. "Two farmers, who had been neighbours for many years, and who had lived upon very friendly terms, mutually agreed, that which ever died first should leave to the other a valuable consideration, not specifying, however, what it was to be. The one was called Martin Timson, and the other David Dean. David was called away first, and bequeathed to Martin a favourite horse. When it was communicated to the latter, he manifested a great deal of disappointment, and observed, that "He did expect something better than an old horse." "Not so old, neither," said the party who had brought him the information. A dispute now arose about the age, and it was agreed to go to the stable and examine it. Martin went up to the horse's head, and, in the act of opening its mouth to look at its teeth, the horse made a snatch and bit his nose off! A mortification in a few hours ensued, and strange to say, Martin followed David to the grave. Hence came the saying, "Never look a Gift Horse in the Mouth."

GIVE HIM A BONE TO PICK!

This saying probably took its rise from a custom at marriage feasts among the poor in Sicily, when, after dinner, the bride's father gives the bridegroom a bone, saying, "Pick this bone, for you have undertaken to pick one more difficult."

I'LL SET YOU DOWN IN MY BLACK BOOK!

The Black Book was a book kept by the English monasteries, in which a detail of the scandalous enormities practised were

entered, for the inspection of visiters under Henry VIII., in order to blacken them, and hasten their dissolution. Hence the vulgar phrase, "I'll set you down in my Black-book."

"ROB PETER TO PAY PAUL."

This proverb had its origin in the time of Edward VI., when much of the lands of Saint Peter, at Westminster, were invaded by the great men of the Court, who therefore allowed somewhat out of them towards the repair of St. Paul's Church. —Blount's *Dictionary*.

NO GREAT SHAKES.

Shakes, as used in the following passage by Byron, is a vulgarism, which probably may be traced to the custom of *shaking* hands, the *shake* being estimated according to the value set upon the person giving it, and hence applied to the person. Byron writing to Murray, Sept. 28, 1820, says, "I had my hands full, and my head too just then (when he wrote *Marino Faliero*); so it can be no great *shakes*."

BANYAN-DAY.

A marine term for those days in which the sailors have no fresh meat; and is probably derived from the practice of the Banians, a caste of Hindoos, who entirely abstained from all animal food.

TOPOGRAPHICAL RHYMES.

Most of the following Rhymes upon places have been contributed to *Notes and Queries*, vols. v. and vi., and are here distributed under their respective counties.

AYRSHIRE.

Carrick for a man,
Kyle for a cow,
Cunninghame for butter and cheese,
And Galloway for woo'.

BEDFORDSHIRE.

I, John of Gaunt,
Do give and grant,
To Roger Burgoyne
And the heirs of his loin,
Both Sutton and Potton
Until the world's rotten.

BERWICKSHIRE.

I stood upon Eyemouth Fort,
And guess ye what I saw?
Fairmiside and Furmintong,
Neuhouses and Cocklaw,
The fairy fouk o' Fosterland,
The witches o' Edincran,
The bly-rigs o' Reston;
But Dunse dings a.

BUCKINGHAMSHIRE.

Tring, Wing, and Ivinghoe,
Three dirty villages all in a row,
And never without a rogue or two.
Would you know the reason why?
Leighton Buzzard is hard by.

Tring, Wing, and Ivinghoe, all these three did go,
For striking the Black Prince a blow.

CORNWALL.

Pars Corinea datur Corineo, de duce nomen
Patria; deque viro gens Corinensis habet.

DERBYSHIRE.

Derbyshire born, and Derbyshire bred,
Strong i' the arm, and weak i' the head.

EDINBURGH.

Cain, in disgrace with heaven, retired to Nod,
A place, undoubtedly, as far from God
As Cain could wish; which makes some think he went
As far as Scotland, ere he pitch'd his tent;
And there a city built of ancient fame,
Which he, from Eden, Edinburgh did name.

ESSEX.

A village called Ugley, possesses the unfortunate saying:—

Ugley church, ugley steeple;
Ugley parson, ugley people.

Braintree for the pure,
And Bocking for the poor;
Cogshall for the jeering town,
And Kelvedon for the whore.

GLOUCESTERSHIRE.

Beggarly Bisley,
Strutting Stroud,
Hampton poor,
And Painswick proud.

Blest is the eye
Betwixt Severn and Wye.

HERTFORDSHIRE.

They who buy a house in Hertfordshire,
Pay three years' purchase for the air.

KENT.

Sutton for mutton,
Kirkby for beef,
South Darne for gingerbread,
Dartford for a thief.

When England wrings
Thanet sings.

English lord, German count, and French marquis,
A yeomen of Kent is worth them all three.

Deal, Dover, and Harwich,
The Devil gave his daughter in marriage;
And, by a codicil to his will,
He added Helvoet and the Brill.

LANCASHIRE.

Proud Preston,
Poor people,
High church,
And low steeple.

If Liverpool's Good Mayor should ever be,
Made father in his year of mayoraltee;
Then shall be given, by the townmen free,
A silver cradle for his fair ladye.*

LEICESTERSHIRE.

Mountsorrel he mounted at,
Rodely† he rode by,
Onelep‡ he leaped o'er,
At Birstall he burst his gall,
And Belgrave he was buried at.

LINCOLN.

York was, London is, but Lincoln shall be
The greatest city of all the three.

Though Boston be a proud town,
Skirbeck compasseth it round.

Well is the man
'Twixt Trent and Witham.

* Mr. Thomas Littledale, the Mavor in 1852, was the last who received the present connected with this legendary custom.

† Now Rothley. ‡ Now Wanlip.

Northap rise and Grayingham fall,
Kirton yet shall be greater than all.

Luddington poor people,
Built a brick church to a stone steeple.

NORFOLK.

Gimmingham and Tremmingham,
Knapton and Trunch,
North'repps and South'repps,
Lie all in a bunch.

NORTHAMPTONSHIRE.

Dodington dovecot, Wilby hen,
Irthlingborough ploughboys, and Wellingborough men.

NORTHUMBERLAND.

Rothbury for goats' milk,
And the Cheviots for mutton;
Cheswick for its cheese and bread,
And Tynemouth for a glutton.

Harnham was headless, Bradford breadless,
And Shaftoe pick'd at the craw;
Capheaton was a wee bonny place,
But Wallington bang'd them a.

NOTTINGHAMSHIRE.

Eaton and Taton, and Bramcote o' th' hill,
Beggarly Beeston, and lousy Chilwell;
Waterside Wilford, hey little Lenton!
Oh, fine Nottingham! Colwich and Snenton.

OXFORDSHIRE.

Stow on the Wold (Would)
Where the wind blows cold.

SOMERSETSHIRE.

Sutton Long, Sutton Long,
At every door a lump of dung:
Some two; some three;
It's the dirtiest place that ever you see.

STAFFORDSHIRE.

Wotton under Weaver,
Where God came never;
Being very lonely and out of the way.

Stanton on the stones,
Where the Devil broke his bones.

SURREY.

Sutton for good mutton,
Cheam for juicy beef;
Croydon for a pretty girl,
And Mitcham for a thief.

WARWICKSHIRE.

Piping Tebworth, Dancing Marston,
Haunted Hillbro', Hungry Crafton,
Dudging Exhall, Papist Wicksford,
Beggarly Broom, and Drunken Bedford.

WESTMINSTER ABBEY. SCONE STONE.

Except old saws be vain,
And wits of wizards blind,
The Scots in place must reign
Where they this stone shall find.

YORKSHIRE.

There are three little villages on the Yorkshire bank of the Humber, called High Paul, Low Paul, and Old Paul Town. Upon these three there exists the following couplet:—

High Paul, and Low Paul, and old Paul Town,
There is ne'er a maid married in all Paul Town.

The explanation is, that the church lies at about half a mile's distance from the three villages.

Pendle, Ingleborough, and Penigent,
Are the three highest hills between Scotland and Trent.

Or, which is more common among the poor:—

Pendle, Penigent, and Ingleborough,
Are the three highest hills all England thorough.

If Brayton-bargh, and Hambleton-hough, and Burton-bream,
Were all in thy belly, it would never be team [full].

When Rosberry Toppinge wears a cap,
Let Cleveland then beware of clap.

When Dighton is pull'd down,
Hull shall become a greater down.

Cleveland in the clay,
Bring in two soles, and carries one away.

When Sheffield-park is plough'd and sown,
Then little England hold thine own.

MISCELLANEOUS COUNTIES.

Cornwall squab-pie, and Devon whitepot brings,
And Leicester beans and bacon, fit for kings.

Ramsey, the rich of gold and of fee;
Thorney, the flower of the fen country.
Crowland, so courteous of meat and of drink;
Peterborough the proud, as all men do think.
And Sawtrey, by the way, that old abbaye
Gave more alms in one day than all they.

WITCHCRAFT, SUPERSTITION, SURGERY, CRANIOLOGY, CLASSICAL TERMS, &c.

WITCHES AND WITCHCRAFT.

Magic was formerly studied by most persons. It was employed in ligatures to cure diseases; and the Visigoths used to steal the Sarcophagi of the dead for this purpose. But the application of magic was endless. There were two kinds which obtained notice in this country: one, that of scientific sorcery, derived from the Arabians in Spain, and consisting of judicial astrology, divination by horoscopes, cups, glasses, mirrors, swords, &c.; and the other, witchcraft of northern origin, implying direct communication with fiends. Augury formed part of the science of our Anglo-Saxon witches; and it is expressly denominated the old augury. The Sabbath of Witches was supposed to be a nocturnal assembly on a Saturday, in which the devil was said to appear in the shape of a goat, about whom they made several dances, and performed magical ceremonies. They had their caldrons, into which they cast various ingredients, at the same time telling and making hideous noises:—

"Round about the caldron go;
In the poison'd entrails throw,—
Toad that under the cold stone,
Days and nights has thirty-one,
Swelter'd venom, sleeping got,
Boil thou first i' the charmed pot!"

In order to prepare themselves for this meeting, they took several soporific drugs; after which they were fancied to fly up the chimney, and to be spirited and carried through the air, riding on a switch, to their Sabbath assemblies. The property of conveyance was communicated to broomsticks, by rubbing them with a peculiar ointment. A cat,

("Thrice the brinded cat hath mewed,")

an animal highly revered by the Egyptians and Romans, was a *sine qua non;* and Knighton mentions persons accused of keeping devils in the shape of cats. They had particular instruments which they used in their arts, in cure of the headache, &c. The Anglo-Saxon witches practised the ancient augury; they even retained the ancient art of divination, by cutting up victims.

We find, that if a lover could not obtain his fair object, he caused her to be bewitched; that witches were brought out to enchant the engines of besiegers; that favour was supposed to be granted by witchcraft; that the practice was firmly supposed to be the cause of extraordinary actions, and made the subject of accusation from malice. In fact, the clergy made it a means of intimidating and governing the laity, in the manner of the Inquisition, by charging enemies with it, and so excommunicating them, and endangering their lives and property.

We see horseshoes, owls, hawks, &c., nailed on doors. This was one Roman method of preventing witchcraft. Brand mentions various other modes. The trial by immersion was an abuse of the cold water system. The right hand was tied to the left foot, and the left hand to the right foot. If they swam, they were strongly suspected, and exposed to the stronger trial. It would be utterly impossible, in a limited work like this, to give the contents of the two large quartos forming the "Popular Antiquities;" this article, therefore, with some particular superstitions which will follow it, must suffice.

DEATH WATCH.

Among the popular superstitions, which the illumination of modern times has not been able to obliterate, the dread of the Death-watch may be considered as one of the most predominant, and still continues to disturb the habitations of rural tranquillity with absurd apprehensions. It is chiefly in the advanced state of spring that this little animal (for it is nothing more) commences its rounds, which is no other than the call or signal by which the male and female are led to each other, and which may be considered as analogous to the call of birds, though not owing to the voice of the insect, but to its beating on any hard substance with the shield or forepart of its head. The prevailing number of distinct strokes which it beats is from seven to nine, or eleven, which very circumstance may still add in some degree to the ominous character it bears among the vulgar. These sounds or beats, which are given in pretty quick succession, are repeated at uncertain intervals, and in old houses, where the insects are numerous, may be heard almost at any hour of the day, especially if the weather be warm.

The insect is so nearly of the colour resembling decayed wood, that it may for a considerable time elude the search of an

inquirer. It is about a quarter of an inch in length, and is moderately thick in proportion; and the wing shells are marked with innumerable irregular variegations of a lighter or grayer colour than the ground colour. Such, reader, is the important Death-watch!

BANSHEE.

The word Banshee has been variously explained as the head of the fairies, and the white fairy; but Dr. O'Brien in his Irish Dictionary writes, "Bean-sighe, plura mna-sighe, she fairies or woman fairies credulously supposed by the common people to be so affected to certain families, that they are heard to sing woful lamentations about their houses at night, whenever any of the family labours under a sickness which is to end in death. But," continues the doctor, "no families which are not of an ancient and noble stock are believed to be honoured with this fairy privilege."—Croker's *Fairy Legends and Traditions of the South of Ireland.*

MERMAID.

The "British Chronologist" informs us, that a fish resembling a man was, in the year 1205, taken off the coast of Suffolk, and was kept alive for six months! The Mermaids were in former times considered as the agents of witches, and were employed in divers errands to the watery deep. The term is derived from *Mere*, a lake, water, or sea. For instance, there is Wittlesea-Mere in Cambridgeshire, and Winder-Mere in Cumberland. The following *Information Extraordinary* will perhaps prove interesting to the reader:—"The Lords of the Admiralty, it is said, have lately received proposals (accompanied with an accurate model, which fully explains the idea) for introducing an entire new invention, by which those extra-rare marine productions—Mermaids and Mermen, may be taken alive. The machine is a sort of floating Gin-trap, which is to be baited with a Comb, mechanically attached to a Mirror, or Looking-glass! The projector proposes, when a sufficient number of either sex shall be taken, that a nautical academy shall be established in one of the seaports, wherein an attempt may be made to give them so much of a marine education, on the Lancasterian plan, as may render them highly serviceable to the British Navy. The men to be distributed among the guard-ships; and the maids to attend and keep clean the Telegraph-houses, light the fires in the Light-houses, and snuff the lights on the floating beacons. In case of good behaviour, they are to be indulged occasionally with liberty to visit their relations and friends. As the latter part of the proposed services are more immediately under the direction of the Elder Brethren of the Trinity House, their Lordships have been pleased to promise to commune with that honourable body on so promising a scheme!"

BROWNIES.

Some have compared this class of imaginary beings (states Armstrong's Gaelic Dictionary), to the satyrs of the ancients; but without reason, since they had no disposition or point of character in common, excepting a fondness for solitude, which the Brownie possesses only at certain seasons of the year. About the end of the harvest he became more sociable, and hovered about farm-yards, stables, and cattle-houses. He had a particular fondness for the products of the dairy, and was a fearful intruder on milkmaids, who made regular libations of milk or cream to charm him off, or to procure his favour. He could be seen only by those who had the second sight; yet I have heard of instances where he made himself visible to those who were not so gifted. He is said to have been a jolly, personable being, with a broad blue bonnet, flowing yellow hair, and a long walking-staff. Every manor-house had its *uruisg*, or brownie, and in the kitchen, close by the fire, was a seat which was left unoccupied for him. The house of a proprietor on the banks of the Tay is, even at this day, believed to have been haunted by this sprite, and a particular apartment therein has been for centuries called brownie's room. When irritated through neglect, or disrespectful treatment, he would not hesitate to become wantonly mischievous. He was, notwithstanding, rather gainly and good-natured than formidable. Though, on the whole, a lazy lounging hobgoblin, he would often bestir himself in behalf of those who understood his humours, and suited themselves thereto. When in this mood, he was known to perform many arduous exploits in the kitchen, barn, and stable (*nec cernitur ulli*), with marvellous precision and rapidity. These kind turns were done without bribe, fee, or reward, for the offer of any of these would banish him for ever. Kind treatment was all that he wished for, and it never failed to procure his favour.

In the northern parts of Scotland, the brownie's disposition was more mercenary. Brand, in his description of Zetland, observes, that "not above forty or fifty years ago almost every family had a brownie, or evil spirit so called, which served them, to which they gave a sacrifice for his service; as when they churned their milk, they took a part thereof, and sprinkled every part of the house with it, for brownie's use; likewise, when they brewed, they had a stone, which they called 'brownie's stane,' wherein there was a little hole, into which they poured some wort for a sacrifice to brownie.

"They also had stacks of corn, which they called 'brownie's stacks,' which, though they were not bound with straw, or any way fenced, as other stacks used to be, yet the greatest storm of wind was not able to blow any straw off them.

"The brownies seldom discoursed with man, but they held frequent and affectionate converse with one another.

"They had their general assemblies, too; and on these occasions they commonly selected for their rendezvous the rocky recesses of some remote torrent, whence their loud voices, mingling with the water's roar, carried to the ears of wondering superstition detached parts of their unearthly colloquies."

SPITTING!

Spitting, according to Pliny, was superstitiously observed in averting witchcraft, and in giving a shrewder blow to an enemy. Hence seems to be derived the custom our bruisers have of spitting in their hands, before they begin their fight. Several other vestiges of the superstition relative to fasting spittle (*Fascinationes saliva jejuna repelle veteri superstitione creditum est. Alex. at Alex.*), mentioned also in Pliny, may yet be traced among our vulgar. Boys have a custom (*inter se*) of spitting their faith when required to make asseverations in a matter of consequence. In combinations of the colliers, &c., in the north, for the purpose of raising their wages, they are said to spit upon a stone together, by way of cementing their confederacy. We have, too, a kind of popular saying, when persons are of the same party, or agree in sentiments, "They spit on the same stone."

THE HOUSE LEEK

Was also common in witchcraft, and it is usual even now, in the north of England, to plant it upon the top of cottage houses. The learned author of *Vulgar Errors* informs us, that it was an ancient superstition, and this herb was planted on the tops of houses as a defensative against lightning and thunder.—*Quincunx*, 126.

CITRON.

"Nor be the citron, Media's boast, unsung,
Though harsh its juice, and lingering on the tongue,
When the drug'd bowl, 'mid witching curses brew'd,
Wastes the pale youth by stepdame hate pursued,
Its powerful aid unbinds the mutter'd spell,
And frees the victim from the draught of Hell."
Sotheby's Virgil's Georgics.

The juice of the citron was used by the ancients as an antidote to and against poison: hence it became esteemed as a preventive to the effects of witchcraft; at least when the bewitched party were supposed to have imbibed poison, or any deleterious drug, through the agency of witches. In our day the juice of the citron is used in chemistry, and is called Citric Acid.

WATER ORDEAL.

It was formerly a custom in several countries to weigh those that were suspected of magic, it being generally imagined that

sorcerers were specifically lighter than other men. This was the origin of the practice of throwing the accused person into water; when, if his body floated upon the surface, he was convicted of witchcraft and burnt, but if it sunk to the bottom he was acquitted.* M. Ameilhon has published a curious paper in the 37th vol. of the Memoirs of the Royal Academy on this particular subject, in which he endeavours to show the probability, that some of these miserable persons did actually float on the water. He states, that among the multitude of persons subject to hysteria, and other similar complaints, there are several who *cannot* sink in the water; and hence he concludes that the pretended magicians and sorcerers who floated when tried by the water ordeal, were persons deeply affected with nervous disorders. Pomme, the celebrated French physician, in his *Traité des Affections Vapoureuses*, supports the same opinion.

DISSECTION.

The first Author who is said to have written on anatomy is Hippocrates, and the first recorded dissection was probably made by his contemporary Democritus, a philosopher of Abdera, who, while dissecting a brute, was surprised by Hippocrates, who expressed himself greatly astonished that his friend could be guilty of so base an action, as it was considered nothing less than a contempt of the works of the Deity. Hippocrates added, that it was fortunate no other person witnessed his impiety. This is said to have taken place about the year 400 B.C.

CIRCULATION OF THE BLOOD.

The celebrated Harvey, in the year 1628, published his discovery of the circulation of the blood, which was of the most importance to physic of any that was ever made, and acquired him an immortal name. Nevertheless there are others who contend for the glory of this important discovery. Leonicenus says, that Fran. Paoli Sarpi, a Venetian, discovered the circulation, but durst not publish his discovery for fear of the Inquisition; that he therefore only communicated the secret to Fab. ab Aquapendente, who, after his death, deposited the book he had composed on it in the library of St. Mark, where it lay a long time, till Aquapendente discovered the secret to Harvey, who then studied under him at Padua, and who, upon his return to England, a land of liberty, published it as his own. But Sir George Ent has shewn, that Father Paul received the first notion of the circulation of the blood from Harvey's book on that subject, which was carried to Venice by the ambassador of the republic at the

* See Dead Sea.

court of England. As a benefactor of mankind, he is, as Hume proceeds, "entitled to the glory of having made, by reasoning alone, without any mixture of accident, a capital discovery in one of the most important branches of science. He had also the happiness of establishing at once this theory on the most solid and convincing proofs; and posterity has added little to the arguments suggested by his industry and ingenuity. His treatise of the circulation of the blood is farther embellished by that warmth and spirit which so naturally accompany the genius of invention. This great man was much favoured by Charles I., who gave him the liberty of using all the deer in the royal forests for perfecting his discoveries on the generation of animals. It was remarked that no physician in Europe, who had reached forty years of age, ever, to the end of his life, adopted Harvey's doctrine of the circulation of the blood, and that his practice in London diminished extremely, from the reproach drawn upon him by that great and signal discovery. So slow is the progress of truth in every science, even when not opposed by factious or superstitious prejudices. He died in 1657, aged 79. As to the velocity of the circulating blood, and the time wherein the circulation is completed, several computations have been made. By Dr. Keil's account, the blood is driven out of the heart into the aorta with a velocity which would carry it twenty-five feet in a minute; but this velocity is continually abated in the progress of the blood, in the numerous sections or branches of the arteries, so that, before it arrive at the extremities of the body, its motion is infinitely diminished. The space of time wherein the whole mass of blood ordinarily circulates, is variously determined; some state it thus,—Supposing the heart to make two thousand pulses in an hour, and that at every pulse there is expelled an ounce of blood, as the whole mass of blood is not ordinarily computed to exceed 24 pounds, it must be circulated seven or eight times over in the space of an hour. The quantity of blood taken in the heart, and expelled therefrom into arteries, by successive pulsations, in the course of 24 hours, has been lately estimated by Dr. Kidd at $24\frac{3}{4}$ hogsheads in an ordinary man, and 8000 hogsheads in a large whale. So that the whole mass of blood in such a man, reckoning at 55 pints, passes 288 times through his heart daily, or once in five minutes, by 375 pulsations, each expelling about $1\frac{1}{2}$ oz. of blood, or about three table-spoonsful in a minute.

CRANIOLOGY, &c.

The origin of this art is attributed by an author who has lately published a dissertation upon the subject, to one John Rohan de Retham, who published a tract thereon in the year 1500. That the modern discovery is about 300 years too late, is, he tells us, evident from this tract. The terms in both are the same,

generally ending in *iva*. The local seats of the mind are as determinately indicated in each. The ancient German speaks of the *cellula imaginativa, cellula communis sensus, cellula estimativa, seu cogitativa, et rationalis, cellula memorativa*, &c. The fable is, therefore, as obsolete as it is absurd; and presents but the "organic remains" of a craniology exploded more than 300 years ago.

Donna Olivia Sabuco de Nantes, a native of Alcarez, possessed an enlightened mind. She had a knowledge of physical science, medicine, morals, and politics, as her writings abundantly testify. But what contributed the most to render her illustrious, was her new physiological system, which was contrary to the notions of the ancients. She established the opinion, that it is not the blood which nourishes the human body. This system, which Spain did not at first appreciate, was warmly embraced in England, and we now receive, says the Spanish writer, from the hands of strangers as their invention, what was, strictly speaking, our own. Fatal genius of Spain! before any thing to which thou givest birth can be deemed valuable, it must be transferred to strangers. It appears that this great woman assigned the *brain* as the only dwelling for a human soul; in this opinion Descartes afterwards coincided, with this difference only, that she conceived the *whole* substance of the brain to be the abode of the soul, and he confined it to the *pineal gland*. The confidence of Donna Olivia in her own opinions was so great, and her determination in vindicating them so powerful, that in her dedicatory letter to the Count de Barajas, President of Castile, she entreated him to exercise all his authority among the learned naturalists and medical men in Spain, to convince them that their heresies were inaccurate, and she could prove it. She flourished in the reign of Philip II.

ST. VITUS'S DANCE.

It is related, that after St. Vitus and his companions were martyred, their heads were enclosed in a church wall, and forgotten; so that no one knew where they were until the church was repaired, when the heads were found and the church bells began to sound of themselves, and those who were there to *dance*, and their bodies to undergo strange contortions, and which circumstance has since supplied a name to a disorder peculiar to the human frame, known by "St. Vitus's Dance."

SMALLPOX.

The first who introduced inoculation into Europe was Immanuel Timonis, a Greek physician at Constantinople, who voluntarily communicated the art to the universities of Oxford and Padua, of which he was a member.

VACCINATION.

For the discovery of this great blessing we are indebted to the late Dr. Francis Jenner, of the city of Gloucester, to whom a monument is erected in St. Paul's Cathedral.

GREY HAIR.

The *Medical Adviser* states—"Some hypotheticals, among whom is a modern periodical, confidently assert, that the cause of Grey Hair is a contraction of the skin about the roots of it, and from this cause suppose that polar animals become white; the cold operating as a contracting power. If this argument were true, we should be all grey if we happened to be exposed to a hard frost! There are fewer grey people in Russia than in Italy or Arabia; for the Russians, having more generally light-coloured hair, do not so often or so soon feel the effects of the grizzly fiend as those whose hair is black or dark. Cold, therefore, is nonsense; it assuredly cannot be contraction at the roots of the hairs. Has not the hair of individuals labouring under certain passions become grey in one night? Were these suffering from cold? rather, were they not burning with internal feeling? Sudden fright has caused the hair to turn grey; but this, as well as any other remote cause, can be freed from the idea of operating by cold or contraction.

"Our opinion is, that the *vis vitæ* is lessened in the extreme ramifications of those almost imperceptible vessels destined to supply the hair with colouring fluid. The vessels which secrete this fluid cease to act, or else the absorbent vessels take it away faster than it is furnished. This reason will bear argument; for grief, debility, fright, fever, and age, all have the effect of lessening the power of the extreme vessels. It may be said in argument against this opinion, that if the body be again invigorated, the vessels ought, according to our reasoning, to secrete again the colouring fluid; but to this we say, that the vessels which secrete this fluid are so very minute, that upon their ceasing their functions they become obliterated, and nothing can ever restore them."

LIVER COMPLAINTS IN INDIA.

Most people, says the *Medical Adviser*, suppose that it is the heat of the climate in the East Indies that produce so many liver complaints: this is not alone the cause; the Brazils are much hotter, yet these diseases are not by any means so frequent. It is also supposed that free living is the cause, but is refuted by the fact, that mere water-drinkers will be affected in common with wine-bibbers, and dogs that go from Europe to India will, in the same profusion of numbers as men, contract a disease of

the liver. The opinion of the natives is, that this formidable complaint is occasioned by the quality of the water, and with this opinion we agree. People going to India should look to this point; they should boil the water which is for drink, and then filter it.

ANATOMICAL WAX FIGURES.

Mademoiselle de Beheron, the daughter of a Parisian surgeon, was the first who invented Anatomical Figures of Wax and Rags. She modelled her imitations upon corpses, and they were executed with such perfection, that Sir William Pringle on seeing them said, "They wanted nothing but the smell.'

LAW ON ANATOMY.

It is said, that the earliest law enacted in any country for the promotion of anatomical knowledge, was passed in 1540. It allowed the United Company of "Barber-Surgeons" to have yearly the bodies of four criminals to dissect.

GOLDEN AGE.

The Golden Age, which we often have heard of, is an allusion to the era when the then known world was under the dominion of a single master: and this state of felicity continued during the reigns of five successive princes, viz., Nerva, Trajan, Adrian, and the two Antonini. Mankind was never so happy, and it was the only Golden Age which ever had an existence (unless in the warm imagination of the poets), from the expulsion from Eden down to this day.

EPOCHS AND ERAS.

Terms which constantly recur in history, and the elucidation of which belongs to the province of chronology. An epoch is a certain point, generally determined by some remarkable event, from which time is reckoned; and the years computed from that period are denominated an Era. The birth of Christ is considered an Epoch—the years reckoned from that event are called the Christian Era.

PROMETHEAN FIRE.

Prometheus was the son of Japetas, and brother of Atlas, concerning whom the poets have feigned, that, having first formed men of earth and water, he stole fire from heaven to put life into them; and that, having thereby displeased Jupiter, he commanded Vulcan to tie him to Mount Caucasus with iron chains, and that a vulture should prey upon his liver continually. Hercules killed the eagle, and thus set him at liberty.. Bochart

will have Magog in the Scripture to be the Prometheus of the Pagans. From the above came the term "Promethean Fire." He was the author of all the arts among the Greeks.

STENTORIAN LUNGS.

When any one declaims with a stronger voice than usual, we are apt to say, he possesses "Stentorian Lungs," or, he has a "Stentorian Voice." The term is derived from Stentor, a herald of the Greeks in the Trojan war, who had as loud a voice (according to Heathen Mythology) as fifty men.

AUGEAN STABLE.

Augeas, a King of Elis, had a stable which would hold three thousand oxen, and had not been cleansed for thirty years. He hired Hercules to clean it in one day, which he did by turning the river Alpheus through it; but when he had finished, Augeas refused to keep his promise of giving him a tenth part of his herd. Thereupon Hercules killed him and all his family, with the exception of his son Phyleus, who was placed on the throne of his father. Hence is derived the classical quotation of "the Augean Stable."

GORDIAN KNOT.

This term, also used by classical speakers, is derived from Gordius, the son of a husbandman, and afterwards King of Phrygia, remarkable for tying a Knot of Cords, on which the empire of Asia depended, in so intricate a manner, that Alexander, unable to unravel it, cut it with a sword.

THE PALLADIUM.

This term, so often used in oratory—for instance, "The Palladium of our Liberties"—is derived from a wooden image of Pallas, Athena, Minerva, called Palladium, whose eyes seemed to move. The Trojans affirmed, that it fell from heaven into an uncovered temple; they were told by the oracle, that Troy could not be taken whilst that image remained there, which being understood by Diomedes and Ulysses, they stole into the Temple, surprised and slew the keepers, and carried away the image; the destruction of the city soon followed.

HARVEST MOON.

About the time of the autumnal equinox, the moon, when near her full, rises about sunset a number of nights in succession: this occasions a remarkable number of brilliant moonlight even-

ings; and as this is in England the period of harvest, the phenomenon is called the *harvest moon*. The sun being then in Libra, and the moon, when full, being of course opposite to the sun, or in Aries; and moving eastwards, in or near the ecliptic, at the rate of about thirteen degrees per day, would descend but a small distance below the horizon for four or six days in succession; that is, for two or three days before, and the same number of days after, the full; and would, consequently, rise during all these evenings nearly at the same time, namely, a little before, or a little after, sunset, so as to afford a remarkable succession of fine moonlight evenings.

PARNASSIAN SPRING.

The Parnassian or Castalian Spring, a term well known to the lovers of poetry, is derived from a nymph called Castalia, who resided in Parnassus, and whom Apollo metamorphosed into a fountain; and those who drank of the waters were inspired with the Genius of Poetry.

SONS OF ESCULAPIUS.

This term, or cognomen, as applied to medical men, is derived from the Heathen Mythology, which informs us that "Æsculapius was a son of Apollo and the nymph Coronis; and that the care of his education was committed to Chiron, who taught him Physic, wherein he was said to be exceedingly skilful."

ORIGIN OF LITERARY DEGREES.

The practice of conferring the honours of literary institutions on individuals of distinguished erudition, commenced in the twelfth century, when the Emperor Lothaire, having found in Italy a copy of the Roman law, ordained that it should be publicly expounded in the schools; and, that he might give encouragement to the study, he further ordered that the public professors of this law should be dignified with the title of Doctors. The first person created a Doctor after this ordinance of the Emperor was Bulgarius Hugolinus, who was greatly distinguished for his learning and literary labour. Not long afterward, the practice of creating doctors was borrowed from the lawyers by divines also; in their schools they publicly taught divinity, and conferred degrees on those who had made great proficiency in that science. The plan of conferring degrees in divinity was first adopted in the Universities of Bologne, Oxford, and Paris. —(See Mather's *Magnolia Christi Americana*, book iv. p. 134.) It is remarkable that the celebrated Dr. Samuel Johnson, when he had become eminent in literature, could not obtain the degree of Master of Arts from Trinity College, Dublin, though powerful

interest was made in his behalf for this purpose by Mr. Pope, Lord Gower, and others. Instances of the failure of similar applications, made in favour of characters still more distinguished than Johnson then was, are also on record. So cautious and reserved were literary institutions, a little more than half a century ago, in bestowing their honours!

ETYMONS OF SEVERAL WORDS AND TERMS.

ADORE.

Is derived from *adorare*, and this from *ad os*, a respectful mode of salutation, by carrying the hand to the mouth.

ALLODIAL.

Allodial, or free lands, is derived from *odhal*, implying freeholds in Norway, the first being a transposition of the syllables of the latter; hence, *fee-odh*, *feodum*, *feudal*, denoting stipendiary property,—a fee being a stipend.

AMAZON.

The Amazons were a warlike women, and derived their name, says Heathen Mythology, from the Amazon river in Asia, which flowed through a territory they inhabited. They are said to have had bloody wars with their neighbours; but were at length almost destroyed by Hercules.

ADIEU!

Adieu, although admitted into the English vocabulary, is nevertheless a French word; of course signifying, farewell: it is from *ad Deum te commendo*, i. e., "I commend you to God:"

> "An adieu should be heard in a sigh,
> If the tongue pours not on the ear:
> If utter'd at all—on the lips it should die,
> If written—be quench'd by a tear."

ALKALI.

This term, so often made use of by chemists, is of Arabian origin, and is derived from *kali*, the name of a species of vegetable,

from which soda is generally extracted. If we believe Albertus Magnus, the word signifies *fæx amaritudinis*, the dregs of bitterness, the particle AL having, as he says, been added by the Arabs, with the design of expressing the superiority of the article obtained from that plant, over the plant itself.

ALLIGATOR.

Our dictionaries supply no materials towards the etymology of this word, which was probably introduced into the language by some of our own early voyagers to the Spanish and Portuguese settlements in the newly discovered world. They would hear the Spaniards discoursing of the animal by the name of *el lagarto*, or, the lizard; Lat. *lacerta;* and on their return home they would inform their countrymen, that this sort of crocodile was called an alligator. It would not be difficult to trace other corrupted words in a similar way.

ANGEL.

Angel in its primitive sense signifies a messenger, and frequently signifies men when, from the common notion of the term, it is conceived to denote ministering spirits. Angels, as celestial intelligences, have been the objects of over-curious inquiry, and of worship. Paul says, "Let no man beguile you of your reward, in a voluntary humility, and the worshipping of angels, intruding into those things he hath not seen."—*Colossians* xi. 17.

APRON.

Napery is defined by Skinner, *Linteaminta domestica;* and the word *apron*, notes Whitaker (*Craven*, p. 232), has plainly lost a letter, probably by a mistake in dividing it from the prefix *A Naperoun*, or an apron. In 1388, the Prior and Convent of Durham made a life-grant of the office of Keeper of the *Napry* in the Hostillar's Hall.—(*Hist. Dunelm. Scrip. Tres.* p. clviii.)

ARAB.

The Arabs trace their descent from Ishmael, the son of Abraham and Hagar. These children of the tent have always preserved their ancient name, for the word Arab signifies a robber, and robbers the Arabians always were, and still remain so.

ARTICHOKE.

The English name of this vegetable is a corruption of its Arabic name, *Karchiof*—as the Jerusalem Artichoke is a cor-

ruption of the Italian *Girasole*, or Sun-flower. When this vegetable was first introduced into this country by Mr. John Calleron, he asked a party to dine, and giving one to a gentleman greatly skilled in the vegetable kingdom to eat, he began to devour the leaves at the wrong end, which occasioned some of the company to laugh immoderately. The gentleman observing his mistake, said, "Well, I am happy as long as the error has occasioned a hearty laugh." "Yes," replied Mr. Calleron, "and egad I think also, it has been a *hearty joke!*"

BACHELOR.

Dr. Johnson, after noticing various proposed derivations of this word, concludes, the most probable one seems to be from *bacca laurûs;* bachelors being young are of good hopes, like laurels in the berry.

BANTAMS.

The small fowl, designated by the name of Bantam, derives its appellation from Bantam, in the Isle of Java; and was first introduced into this country in 1683, when an embassy arrived in England from thencc.

BEVERAGE.

This term, as applied to everyday potations, is derived from the Italian, *bevere*, to drink.

BEEVER, OR BEEVOR.

"He wore his Bevor up."

The term Beever, or Bevor, as worn by the knights of old, says Dr. Meyrick, was so called in contradistinction to the common vizor, and is derived from the Italian *bevere*, to drink. The knights, when thirsty, in the absence of a proper vessel, drank from their Bevor.

BELLEROPHON.

As this vessel, or ship of war, will have a place in history, as being that which received "Le Grand Nation's" fallen emperor as a prisoner, when he surrendered to the British nation; it is thought the derivation of the name may not be unacceptable.

Bellerophon, son of Glaucus and Eurymedes, had the misfortune to kill his brother Pyrrhus as he was hunting, upon which he took refuge* with Prœtus, king of Argos, whose wife, Stenobia,

* "I throw myself on the generosity of the British nation."
Napoleon's Letter to the Prince Regent.

made him offers, which he rejected. She, stung with indifference, accused him to her husband of attempting her chastity, on account of which he underwent numberless misfortunes.

There is somewhat of an affecting coincidence between the mythological circumstance which gave a name to the ship, and the extraordinary man who became its inhabitant for a period, which cannot fail to strike the most indifferent reader; and especially those who were his ardent admirers.

BLOOD.

The word blood is derived from the Saxon *blod*. The month of November was called by the Saxons *blot-monath*, because in this month they killed great abundanceof cattle for winter store; or, according to some, for purposes of sacrifices to their deities.

BOH!

Fosbroke says that this word, used to frighten the children, was the name of Boh, a great general, the son of Odin, whose very appellation struck immediate panic in his enemies.

BENEVOLENCE AND BENEFICENCE.

Benevolence and beneficence are ordinarily used as synonymous; a little attention, however, to the root, or rather roots, whence each has its rise, will serve to show that the difference is great, and that it is highly improper to place the one instead of the other. Benevolence is compounded of *bene volo*, I wish well; beneficence of *bene facio*, I do well; and if, therefore, wishing well, and doing well, are not one and the same act, the words benevolent and beneficent are expressive of two different and distinct actions, one of the mind, the other of the body.

BAYONET.

The side-arms used by infantry, and called Bayonets, are thus denominated because they were first made at Bayonne, in France.

BOTHER.

"Don't bother me," or, do not annoy me at *both ears;* hence the corrupted word, *bother*.

BUMPER.

Bumper is a corruption of *bon pere*, good father, *i. e.*, the Pope, whose health was always drank by the monks, after dinner, in a full glass.

CLOACINA.

Cloacina was a goddess, whose image Tatius, a king of the Sabines, found in the common shore, and he on that called it, *i. e.*, the common shore, the "Temple of Cloacina."

CAROL.

We have our "Christmas Carols;" few, perhaps, know the derivation of the word. Bourne says, carol is derived from *cantare*, to sing, and *rola*, an interjection of joy.

CARAVAN.

It is scarcely necessary to inform the reader, that a caravan in the Eastern world signifies a number of merchants travelling in company. This they do in order to defend themselves against the Arab robbers, which they could not do singly, or in small parties; likewise, to render one another assistance in passing the Great Desert, should they be overtaken by the overwhelming seas of sand; as well as to assist each other, in case of their beasts of burden being overcome by fatigue and thirst. The word caravan is derived from the Turkish term *kervan*, which signifies a number of persons assembled to journey together.

CHRISTMAS.

In most Celtic languages Christmas Eve is called the *Night of Mary*. It is still observed with great pomp in the Isle of Man, the peasants vying with each other in bringing tapers to church, and in singing carols there. The festival itself is variously named. Our own *Christmas* comes nearest to the German provincialism, *Christ fest*. The Romance languages merely retain the Latin name, the French deviating from it most widely in *Noël*. The Welsh *Nadolig* is from the same source. The German *Weihnachten* has been derived from *Wein*, as if expressing the festal character of the day. But it is clearly from the inseparable compound *Weih*, which denotes sanctity or holiness, and occurs so often in German ecclesiastical words. Its composition with the word *night* rather than *day*, is referable to the morning mass, with which the solemnity so beautifully begins. In Portugal, *Pascoa*, as the proper term for Easter, is by an easy corruption applied also to the two other great festivals. *Christmas* is therefore *Pascoa do natal*.

CIVILATION.

Civilation is a modern word, and in polite slang is equivalent to "elevation," or the quality of being tearfully tipsy. It is used

in this sense in Dr. Maginn's poem of Daniel O'Rourke, iv. 35. Dan in difficulties, and on the moon:—

"Said he, 'Tis certain that I was not right
To get into this state of *civilation*.'"

The word is italicised, and explained in a note: "A cant phrase in Cork for a state of intoxication. A worthy orator of ours, who had taken a glass or two too much, was haranguing at a debating society on the state of Ireland before the English invasion, and the whole harangue was this: 'Sir, the Irish had no civilation, civization, civilation I mean.' Finding, however, his efforts to get *civilization* out impracticable, he sat down with the satisfaction of having added a new word to our language. Every drunken man ever since is here said to be in a state of *civilation*.

COLDSTREAM GUARDS.

Coldstream, a town of Scotland, in Berwickshire. Here General Monk first raised the Coldstream Regiment of Guards, with which he marched into England to restore Charles II. It is seated on the Tweed, over which is a handsome bridge, thirteen miles south-west of Berwick.

COSSACK.

Cossacks are a people that live near Poland; other tribes of the Russian empire are also so denominated. This name was given them for their extraordinary nimbleness; for *Cosa*, or *Kosa*, in the Polish tongue signifies a goat. He that would know more of them, may read "La Laboreur," and "Thuldenus."

COACH.

The word Coach is derived from the village of Kotzi, near Presburg, in Hungary, where those vehicles were first made.

CRITIC.

The word critic is of Greek derivation, and implies judgment. It is presumed from the labours of modern critics, that some who have not understood the original, and have seen the English translation of the primitive, have concluded that it meant judgment in the legal sense, in which it is frequently used as equivalent to condemnation. Many of these may well exclaim,

"Critiques I read on other men,
And Hypers upon them agen;
On twenty books I give opinion,
Yet what is strange—I ne'er look in one."

CAPUCHIN.

The monks of the order of Capuchin, took their title from wearing a cap tied under the chin—*per crasin et elisionem, cap-u-chin.*

CONSTELLATION.

The term constellation, as applied to the heavenly bodies, is derived from the Latin, *con*, together, and *stella*, a star.

CANDIDATE.

It was the custom, while the Roman republic subsisted in full vigour, for the candidates for high offices to appear on the day of election in long white robes; intimating by this, that their characters likewise ought to be pure and unsullied. Hence the origin of our word candidate from *candidus*, white, pure, sincere, upright, &c. In the Roman commonwealth, we are told, they were obliged to wear a white gown during the two years of their soliciting for a place. The garment, according to Plutarch, they wore without any other clothes, that the people might not suspect they concealed money for purchasing votes; and also, that they might more easily show to the people the scars of those wounds they had received in fighting for the commonwealth. It was also unlawful to put up for any public office, unless the candidate had attained a certain age.

CORPS.

This term, as applied to a regiment of soldiers, is derived from the French word *corps*—a body. To distinguish, however, between a live body of men, and the dead body of an individual, we add the final *e* when applied to the latter.

CYGNET.

The term cygnet, as applied to young swans, is derived from *Cycnus*, or *Cygnus*, the Son of Mars, slain by Hercules; also a king of the Ligurians, who, bewailing the death of Phaeton, was metamorphosed into a swan.

DELF, OR DELFT.

Pipes, tiles, bricks, and the common yellow earthenware, were originally principally manufactured at Delft, in Holland, and which circumstance gave a name to all common ware of that description.

DEODAND.

From *Deo*, God—*dand*, a forfeit. Dr. Johnson, or rather Cowley, from whence the quotation is made, gives the following definition of Deodand:—"A thing given or forfeited to God, for the pacifying of his wrath in case of any misfortune by which any Christian comes to a violent end, without the fault of any reasonable creature." Blackstone's account is different, and more rational: He refers it, and very properly, to the humane superstition of our ancestors; and the forfeited chattel was intended, as were also the garments of a stranger found dead, to purchase masses for the soul of him who had been snatched from the world by sudden death. Deodands at present go to the king; some to the lord of the manor.

DRUID.

Various opinions have been held respecting the origin of the word Druid; some have imagined it to come from the Celtic *Deru*, an oak. Pliny supposes it to have been derived from the Greek Δρῦς, which also signifies an oak; and were we to compare the deity of the Druids, worshipped in the oaken forests of Anglesea, with Jupiter, the great divinity of the Greeks, we might be led to conclude, that the Druids borrowed their religion as well as their names from the Greeks, did we not recollect that no Grecian colony ever came to Britain, and therefore that, to the former, the religion and language of the latter must have been unknown: others derive the word Druid from the ancient British *Tru-wis*, or *Trou-wys*, which may be rendered wise men; whilst others suppose it to have its origin in the Saxon *Dru*, a soothsayer. Vossius is, however, of opinion, that it is derived from the Hebrew verb דָּרַשׁ, to seek out, or inquire diligently. Of all these various suppositions I am most inclined to adopt the last, and there can hardly be a doubt that this verb is the root of the Saxon word *Dru;* yet, as I may be mistaken in my ideas on this head, I shall be happy in having the error pointed out, and the true derivation given; for, however unnecessary the tracing of words to their origin may appear to some, yet I doubt not there are many who will agree, that it is both a profitable and pleasing employment, particularly when we find (as is mostly the case) that all words may, directly or indirectly, be proved to originate in that language which the Almighty made use of to declare his will to men.

ECHO.

The word *Echo*, according to Heathen Mythology, is derived from Echo, the daughter of Aer and Terra. Juno condemned

her to repeat nothing but the last word of those who asked her any question, because she had offended her.

FINIS.

The word *Finis* was first used at the termination of a book, in the year 1600; before that period it was marked with this character ⊲, called *cornis*, and which may be met with now in the libraries of antiquaries; nay, indeed, may occasionally be stumbled upon amid the heterogeneous collection of a book-stall.

GENTLEMAN.

Chamberlayne says, that in strictness, a gentleman is one whose ancestors have been freemen, and have owed obedience to none but their prince; on which footing, no man can be a gentleman but one who is born such. But among us, the term gentleman is applicable to all above yeomen; so that noblemen may properly be called gentlemen. In our statutes, *gentilis homo* was adjudged a good addition for a gentleman; 27 Edward III. The addition of knight is very ancient; but that of esquire, or gentleman, was rare before 1 Henry V. Sir Thomas Smith, who wrote in the time of Edward VI. on the dignity and title, says, "As for gentlemen, they be may be made *good cheap* in this kingdom; for whosoever studieth the laws of the realm, who studies in the Universities, who possesses the liberal sciences, and to be short, who can live idly and without manual labour, and will bear the port, charge, and countenance of a gentleman, he shall be called master, and shall be taken for a gentleman."

In Bird's *Magazine of Honour*, printed in the year 1642, is the following description of the term gentleman: "And whoever studieth in the Universities, who professeth the liberal sciences, and, to be short, who can live idly and without manual labour, and will bear the port, charge, and countenance of a gentleman, he shall be called master: for this is the title that men give to 'squires and other gentlemen. For true it is with us, as one said, *tanti eris aliis quamti tibi fueris:* and, if need be, a king of heralds shall for money give him arms newly made and invented, with the crest and all; the title whereof shall pretend to have been found by the said herald in perusing and viewing of old registers, where his ancestors in time past had been recorded to bear the same; or, if he will do it more truly, and of better faith, he will write that former merits of, and certain qualifications that he doth see in him, and for sundry noble acts which he hath performed, he, by the authority which he hath, asked of the heralds in his province; and of arms give unto him and his heirs these, and these heroical bearings in arms."

GINS.

The species of snares or engines, called Gins, and which are used for ensnaring game, vermin, &c., derive their appellative from a corruption of the word Engine.

GIPSY.

This term, which is given to a race of itinerants, is derived from Egyptian; or, in other words, a race of people from Egypt. How long since they first emigrated from thence, the ablest writers have merely conjectured. It is generally believed, however, that they quitted Egypt when attacked by the Turks in 1513. Germany is the most famed for them: they have their own laws, rules, and regulations of society; and although generally considered and treated as vagabonds, yet, as a witty writer observes, "There is only this difference between them and us; their people rob our people, and our people rob one another."

GAZETTE.

The name Gazette is said to be derived from *Gazetta*, a small Venetian coin, being the price which was paid for one of the flying sheets of commercial and military information which were first published by that republic in 1563.

GEHO!

A learned friend of Mr. Brand's says, "The exclamation Geho, which carmen use to their horses, is probably of great antiquity. It is not peculiar to this country, as I have heard it used in France." In the story of the milkmaid who had kicked down her pail, and with it all her hopes of getting rich, as related in a very ancient collection of apologues, entitled "Dialogus Creaturanem," printed at Gouda in 1480, is the following passage: "Et cum sic gloriaretur, et cogitaret cum quanta gloria duceretur, ad illum virum super equum dicendo *gio, gio*, cepit pede percutere terram qua si pungeret equum calcaribus."

GRENADIER.

It was the province of the grenadier company of a regiment, in times past, to carry with them a kind of missile which was used at sieges, called a Grenade, which, when ignited, was thrown among or against the besieged; hence originated the term Grenadier.

GUINEA.

During the reign of Charles II., when Sir Robert Holmes, of the Isle of Wight, brought gold dust from the Coast of Guinea,

that piece of money, so highly favoured, and so long in circulation, first received its name in this country.

HOCUS-POCUS.

"With a sleight
Convey men's interest, and right,
From Stiles's pocket into Nokes's
As easily as hocus pocus."—*Hudibras*, Part iii. c. iii. l. 713.

Archbishop Tillotson tells us, that "in all probability these common juggling words of hocus-pocus are nothing else but a corruption of *hoc est corpus*, by way of ridiculous imitation of the priests of the Church of Rome in their trick of Transubstantiation."

HOST.

This term, used in the Roman Catholic Church, is derived from the Latin word *Hostia*, meaning a victim. It is a consecrated wafer, of a circular form, composed of flour and water.

HAGGIS.

The savoury Scotch haggis (from *hag* to chop) is a dish commonly made in a sheep's maw, of its lungs, heart, and liver, mixed with suet, onions, salt, and pepper; or of toasted oatmeal mixed with the latter, without any animal food.

HAVERSACK.

Cobbett says, "A soldier's haversack means a thing to put havings into. It is made up of two French words, *avoir* and *sac*. *Avoir* means, to have; when used as a noun, it means property, goods, things possessed, or havings; and when a soldier has once got any thing into this sack, be it lamb, or fowl, or goose, the having is very safe, I can assure you!"

HONOUR.

"——— Honour's but a word
To swear by only in a lord,
In other men 'tis but a huff,
To vapour with instead of proof,
That like a wen, looks big and swells,
Is senseless, and just nothing else."

HONESTY.

The term honesty is derived from *Honestus*, a Grecian slave whose integrity was such, that although liberty, and an immensity

of gold awaited him, would he but betray a secret he possessed, refused so to do, alleging that liberty and gold were of little value to him who had lost self-esteem.

Honesty, however, is a very different matter now:

> "O monstrous world!
> Take note, take note, O world!
> To be direct and honest, is not safe."—*Othello.*

HOB AND NOB.

This phrase, according to Grose, "originated in the days of good Queen Bess. When great chimneys were in fashion, there was at each corner of the hearth or grate, a small elevated projection, called *hob*, and behind it a seat. In winter-time the beer was placed on the hob to warm, and the cold beer was set on a small table, said to have been called the *nob:* so that the question, Will you have hob or nob? seems only to have meant, Will you have warm or cold beer? *i.e.*, beer from the hob, or beer from the nob." But Nares in his *Glossary*, s. v. *Habbe* or *Nabbe*, with much greater reason, shows that *hob* or *nob*, now only used convivially to ask a person whether he will have a glass of wine or not, is most evidently a corruption of the old *hab-nab*, from the Saxon *habban*, to have, and *nabban*, not to have.

HUSTING.

The term Husting or Hustings, as applied to the scaffold erected at elections, from which candidates address the electors, is derived from the Court of Hustings, of Saxon origin, and the most ancient in the kingdom. Its name is a compound of *hus* and *ding*, the former implying a house, and the latter a thing, cause, suit, or plea; whereby it is manifest that Husding imports a house or hall, wherein causes are heard and determined; which is further evinced by the Saxon *dingere* or *thingere*, an advocate or lawyer.

HERMAPHRODITE.

This term, as applied to one partaking of the nature of the two sexes, is derived from *Hermaphroditus*, the son of Hermes and Venus. The nymph Salmacis fell in love with him, and begged of the gods that their bodies might be always united, and make but one.

HAMMOCK.

The natives of Brazil used to sleep in nets composed of the rind of the Hamack Tree, suspended between poles fixed tight in the ground. Hence the Sailor's Hammock derived its name.

HURLY-BURLY.

Hurly-burly is said to owe its origin to Hurleigh and Burleigh, two neighbouring families, that filled the country around them with contest and violence.

JUSTICE.

This word is derived from *Justitia*, an heathen godess. She is represented by the figure of a young virgin, holding in one hand a balance, in the other a naked sword, and blindfold, to show that Justice must be without distinction of persons. She was also, says Heathen Mythology, called Themis.

JANIZARY.

As the Mamelukes are the militia of the Egyptian Pachas, so the Janizaries are the militia of the more immediate empire of Turkey; and although the Sultans of the Turks are more powerful than the Pachas, yet the Janizaries have ever exercised over them a great control.

Another writer says, the recent insurrection and subsequent suppression of the corps of Janizaries, whose name hereafter is by proclamation devoted to execration in the Turkish dominion, had their rise in the time of Amurath I., who made a successful irruption into the provinces on the Danube, and he was there advised to incorporate the body of his youthful captives into his army, instead of looking for new recruits to the original seat of his tribe. The advice was followed, says Gibbon, the edict was proclaimed, many thousands of the European captives were educated in religion and arms, and the militia was consecrated, and named by a celebrated dervish. Standing in front of their ranks, he stretched the sleeve of his gown over the head of the foremost soldier, and his blessing was delivered in these words: "Let them be called Janizaries (*Yeniaskeri*, or new soldiers); may their countenance be ever light; their hand victorious; their sword keen. May their spears always hang over the heads of their enemies, and wheresoever they go may they return with a white face." Such, adds the historian, was the origin of those haughty troops; the terror of the nation, and sometimes of the Sultans themselves. For 200 years, namely, from the end of the 14th to that of the 16th century, the force thus obtained by incorporating in the Mussulman army the fifth of Christian captive youths, and the tenth of the youths of the conquered villages, with the slaves of the Sultan, composed the flower of the Turkish armies; and so long as the first Sultans ruled their nation from the heart of their camps, and declared their decrees from the Imperial Stirrup, their obedience was secured, and there never

was a fitter instrument of war and conquests. In the year 1826, the late Sultan on the occasion of a mutiny dissolved the whole corps, after a bloody struggle in his capital, in which 20,000 were said to have perished, but that number is now thought to be exaggerated.

KLOCKE, *i. e.*, CLOCK, OR BELL.

Baron Holberg says, he was in company of men of letters, when several conjectures were offered concerning the origin of the word *campana*, a klocke (*i. e.*, bell) in the northern tongues. On his return home, he consulted several writers. Some, he says, think the word klocke to be of the northern etymology; these words, *ut cloca habeatur in ecclesia*, occurring in the most ancient histories of the north. It appears from hence, that in the infancy of Christianity the word *cloca* was used in the north instead of *campana*. Certain French writers derive the word *cloca* from *cloche*, and this again from *clocher*, i. e., to limp; for, say they, as a person who limps falls from one side to the other, so do klockes (bells) when rung. Some have recourse to the Latin word *clangor*, others to the Greek καλεω, I call; some even deduce it from the word *cochlea*, a snail, from the resemblance of its shell to a bell. As to the Latin word *campana*, it was first used in Italy, at Nola, in Campania; and it appears that the greater bells only were called *campana*, and the lesser *nola*.

The invention of them is generally attributed to bishop Paulinus, but this certainly must be understood only of the religious use of them; it being plain, from Roman writers, that they had the like machines, called *tintinnabula*.

KEEL.

This term, as applied to vessels, is derived from *ceol*, a term for ships among the Anglo-Saxons. Another writer says, we fetch the origin of the word keel from the *keles* of the Greeks, and the *celox* of the Romans; a small swift-sailing vessel.

LACK-A-DAISY.

In Todd's *Johnson* it is explained as "a frequent colloquial term implying *alas;* most probably from the forgotten verb *lack*, to blame. The expression, therefore, may be considered as *blaming, finding fault with, the day* on which the event mentioned happened."

LADY.

It was formerly the custom in those families whom God had blessed with affluence, to live constantly at their mansion-house in the country, and that once a week, or oftener, the Lady of the manor distributed to her poor neighbours, with her own hands,

a certain quantity of bread, and she was called by them the *leff-day*, i. e., in Saxon, the *bread-giver*. These two words were in time corrupted, and the meaning is now as little known as the practice which gave rise to it; yet it is from that hospitable custom, that to this day the ladies, in this kingdom alone, serve the meat at their own tables.

LAMB'S WOOL.

This constant ingredient of a merry-making on Holy Eve, especially in Ireland, and which is a preparation of roasted apples and ale, is thus etymologized by Vallancy: "The first day of November was dedicated to the angel presiding over fruits and seeds, &c., and was therefore named *La Mas Ubhal*, i. e., the day of apple fruit, and being pronounced *lamasool*, the English have corrupted the name to *lamb's wool*.

LIBRARY.

Library is derived from *liber*, which signifies the inner bark of trees, of which the Egyptians made their records. The oldest public library of antiquity of which we have any credible account, is that founded by Pisistratus at Athens; which was carried by Xerxes into Persia, and recovered by Seleucus Nicanor.

LITERATI.

The word which now confers honour had at one time a very different signification. Among the Romans it is usual to affix some branding or ignominious letter on the criminal, when the crime was infamous in its nature; and persons so branded were called *inscripti*, or *stigmatici*, or by a more equivocal term, *literati*. The same expression is likewise adopted in stat. 4 Henry VIII., which recites "that diverse persons *lettered* had been more bold to commit mischievous deeds," &c.

LIVERYMEN.

Upon the demise of Canute, a *witena gemote*, or convention of wise men, was held at Oxford; where earl Leofric, and most of the Thanes on the north side of the river Thames, with the Lidymen of London, chose Harold king. Lidymen is, by the translator of the Saxon annals, rendered *nautæ*, i. e., mariners. This translation seems very inconsistent with the honour of the city, to choose one of its fraternities to represent it on so solemn an occasion; but as I take Lidymen (says Maitland) to mean *Pilots*, which the directors or governors of cities may not improperly be called, I am of opinion, that the city representatives at Oxford were the magistrates, and not the mariners of London. Be that as it will,

it suffices to show that this city then was of such distinction, grandeur, and power, that no national affair of importance was transacted without its consent; for in this case the Saxon annals are very plain, that none else were admitted into this electoral convention but the nobility, and the Lidymen or Liverymen of London.

LULLABY.

Lullaby, or L'Elaby, from a supposed fairy called Ellaby Gathon, whom nurses invited to watch the sleeping babes, that they might not be changed for others. Hence changeling, or infant changed.

LUNCHEON.

Our familiar name of *Luncheon* is derived from the daily meal of the Spaniards at eleven o'clock, termed *once* or *l'once* (pronounced *l'onchey*).

MAMELUKE.

The militia of the sultans of Egypt are called Mamelukes. The term signifies a servant, slave, or soldier; they were commonly captives taken from among the Christians, and instructed in military discipline, and were not allowed to marry. Their power was great; for, besides that the sultans were chosen out of their body, they disposed of the most important offices of the kingdom. They were formidable about 200 years, till at last Selim, sultan of the Turks, routed them, and killed their sultan near Aleppo, 1516, and so put an end to the empire of the Mamelukes, which lasted 267 years.

Nevertheless the Mamelukes, under their twenty-four beys, continued for 200 years more to exercise a power scarcely inferior to that of the Turkish Pachas, whom in the 18th century they reduced to mere ciphers in the government. Their power was again considerably broken by the French invasion under Bonaparte, to which they offered a decided opposition. Finally, in 1811, the late Pacha, having invited the principal leaders of the Mamelukes to a banquet, slew 470 of them by treason, and compelled the remainder to submission.

MATRIMONY.

It was formerly wedlock, when man took his wife for a helpmate; but when settlements became the leading feature, the state then degenerated into a *matter of money*, and which term has entailed upon us the less expressive one of Matrimony.

MAUSOLEUM.

A sepulchral building, so called from Mausolus, a king of Caria, to whose memory it was raised by his wife Artemisia about

553 B.C. From its extraordinary magnificence, it was esteemed one of the seven wonders of the world. According to Pliny, it was one hundred and eleven feet in circumference, and one hundred and forty feet high. It is said to have been encompassed by thirty-six columns, and exceedingly enriched with sculpture. Hence all sepulchral structures of importance have obtained the name of mausolea.

MAN.

This appellation given to the male sex, to distinguish them from the female, is derived from the Saxon word *mang*—signifying among. It is somewhat difficult, in giving the etymon of some words, terms, or appellations, to manifest the reason for the expression used; among others is that of the Saxon term *mang*. Most writers agree, however, that it was used by our ancestors as the distinguishing appellative from the other sex. The rest is left to conjecture. It has been suggested, that the human being was thus denominated by them, because *among* the rest of the creation he was the only one created in the likeness of his Creator; this, however, is after all a little far-fetched, and it is imagined we must be satisfied with a denomination which use and harmony have rendered alike familiar, without prying too minutely into its uncertain origin.

MINSTER.

This term, as applied to our cathedrals, such as West Minster, York Minster, Lincoln Minster, is a corruption from Monastery, these buildings in earlier times having monasteries attached to them.

MUSHROOM.

In the sixteenth century this word appears generally to have been spelt *Mushrump*. Nares, in his valuable *Glossary*, gives an instance from Marlow's play of *Edward the Second*, 1598; but there is an earlier example in Robert Southwell's *Spirituall Poems*, 1595:

> "He that high growth on cedars did bestow,
> Gave also lowly *mushrumps* leave to growe."

It is also spelt *Mushrump* in Cockeram's *Dictionary*, 1632. These instances may possibly lead to a correct etymology of the word.

NICKNAME.

The term *Nickname* appears to mean a name by which that person might be distinguished from others by some marks on his face, or other part exposed to view. In ancient times the swans

of the king were marked with *nicks* on the *bill*, or wings, or neck. The keeper of the Royal swans used to go round once a year to examine the swans, and renew the nicks when required. This practice is still kept by the Lord Mayor once a year, and is now called Swan-Hopping. This is probably a corruption for *Swan-Hooping*, meaning to mark the swans with a ring cut for a mark. Some swans are said to have had a silver ring round their necks, marked with the Royal coronet. The swan with two *necks* is a corruption for the swan with two *nicks*.

PANIC.

It sometimes happened with the ancient Greeks, well disciplined and brave as their armies were, that a body of troops, without any attack being made or threatened, would take upon themselves to disperse and fly for their lives, leaving their camps and baggage, throwing away their arms, running over hill and dale for days and nights together, till their legs and their fright wore out together. As they were philosophers enough to know, that there would be no act without a motive, they excused themselves on these occasions by saying, that the god Pan, a shaggy and venerable person with goats' feet, had appeared to them, and that it consequently became them as pious persons to do their utmost to break their necks in a fright. Hence the phrase, "Panic Terror." Whether the god Pan appeared in the city of London at the great commercial panic of 1825 is not known; but it would be extremely difficult for many who were affected by terror, to find a better cause.

PARSON.

Selden says, though we write Parson differently, it is but Person, *i. e.*, the individual person set apart for the service of such a church; and it is in Latin *persona*,—and *personatus* is, personage.

PERJURY.

The word Perjury is derived from *perjurii*,—false sworn. It is defined by Sir Edward Coke to be "a crime committed when a lawful oath is administered, in some judicial proceedings, to a person who swears wilfully, absolutely, and falsely, in a matter material to the issue or point in question; and subornation of perjury is the offence of procuring another to take such a false oath as constitutes perjury in the principal."

PIC-NICK.

This season (1802) says the *Annual Register*, has been marked by a new species of entertainment, common to the fashionable

world, called a Pic-nick supper. It consists of a variety of dishes. The subscribers to the entertainment have a bill of fare presented to them, with a number against each dish. The lot which he draws obliges him to furnish the dish marked against it; which he either takes with him in a carriage, or sends by a servant. The proper variety is preserved by the taste of the maître-d'hotel, who forms the bill of fare.

PORCELAIN.

Whitaker, in his account of the course of Hannibal over the Alps, says, that the term Porcelain comes from Puslain, which has a purple-coloured flower, like to the ancient China, which was always of that colour.—Vol. i. 8vo, 1794, p. 55.

POT-WALLER.

Pot-walloner, *Pot-waller*, or *Pot-walloper*, signifies one that boils his own pot; but not in the street, as has been wantonly reported. Each of these terms is derived from *wealan*, Saxon, to boil: but *Pot-waller*, seems to be most proper. It is observable that *wall* and *wallop* are provincial expressions of the like import at this day.

PURITAN.

The nickname of Puritans was at first devised by Sanders the Jesuit, to cast a reproach upon the persons and way of Reformers; to render them suspicious and odious to the State. The righteous hand of the Lord struck him with madness who invented the name: nor doth He delight in them that delight to take up a reproach against the innocent.—(Kennett's *Collections*, *Lansdown*, No. 1024, p. 321, b.)

RACE.

The Arabs call their thorough-bred horses, Race-horses, or horses of a family, or Race, because they can trace their families or breeds as high as a Welsh pedigree. The Iman is at once both priest and civil magistrate, and it is equally his duty to register the birth of children and the foaling of brood mares.

On the sale of one of these horses, the Iman delivers a certificate of the pedigree, carefully copied from his register, to the buyer, of which an Arab is as proud as if it were his own pedigree. As these horses of race, or family, were in Europe bred only for the course, we evidently, in preserving the French expression, *cheval de race*, or race-horse, gave the name of Race to the course itself, being a contest between race-horses, from whence the expression became popular to denote any contest in running.

RADICAL.

The application of the term *Radical* arose about the year 1818, when the popular leaders, Henry Hunt, Major Cartwright, and others, sought, both in and out of Parliament, to obtain a Radical Reform in the Representative system: it never was applied to the *Whigs* as a party. Its *origin* may probably be traced to the writings of Lord Bolingbroke, who, in his Discourses on Parties, *Let.* 18, employs the term in its present accepted sense: he says, "Such a remedy might have wrought a *radical* cure of the evil that threatens our constitution," &c.—Richardson's *Dictionary.*

RINGLEADER.

The word *ringleader* is more generally used in a bad sense, namely, of a person that is at the head of a mob, a mustering, a riot, or any tumultuous assembly. How comes it to carry always this unfortunate sense? The lexicographers tell us, "a ringleader is a person that leads the ring;" but this does not satisfy, for a ring does not always imply an illegal assembly. It is no doubt an expression derived from the Ring used in mutinies at sea, which the sailors call a Round Robin; for it seems the mutineers, on account of the certain punishment that would be sure to overtake the first movers in case the project should not take effect, generally sign their names in a ring; by which means it cannot possibly be known, upon a discovery of the plot, who it was that signed first, and consequently all must be deemed equally guilty; and yet the person that signs first, is literally the *Ringleader.* If this word be applied in a good sense, it may be taken from the Ring, a diversion formerly in use here in England.

ROSARY.

Richardson derives it from Fr. *Rosaire;* Ital. and Sp. *Rosario;* Low Lat. *Rosarium, corona rosacea,* a garland or chaplet of roses. The definition of it by the Abbé Prevost is this:—"It consists," he says, "of fifteen tens, said to be in honour of the fifteen mysteries in which the blessed Virgin bore a part. *Five* Joyous, viz., the annunciation, the visit to St. Elizabeth, the birth of our Saviour, the purification, and the disputation of Christ in the temple. *Five* Sorrowful: our Saviour's agony in the garden, his flagellation, crowning with thorns, bearing his cross, and crucifixion. *Five* Glorious: his resurrection, ascension, the descent of the Holy Ghost, his glorification in heaven, and the assumption of the Virgin herself."—*Manuel Lexique.* Nares, quoting this passage, adds, "This is good authority; but why each of the fives is multiplied by ten the Abbé does not explain; probably to make the chaplet of a sufficient length."

THE SWALLOW.

The term Swallow is derived from the French *Hirondelle*,* signifying indiscriminately voracious. The Swallow makes its first appearance in Great Britain early in spring; remains with us during summer, and disappears in autumn. The four species which inhabit this island, are also found during summer in almost every other region in Europe and Asia, where their manners and habits are nearly the same as in this country. In the more southern parts of the continent, they appear somewhat earlier than in England. The distinguishing marks of the swallow tribe are:—a small bill; a wide mouth; a head large in proportion to the bulk of the body, and somewhat flattish; a neck scarcely visible; a short, broad, and cloven tongue; a tail mostly forked; short legs; very long wings; and a rapid and continued flight. No subject has more engaged the naturalist in all ages than the brumal retreat of the swallow; neither is there any subject on which more various and contrary opinions have been entertained. Some have supposed that they retire at the approach of winter to the inmost recesses of rocks and mountains, and that they there remain in a torpid state till spring. Others have conjectured that these birds immerse themselves in the water at the approach of winter, and that they remain at the bottom in a state of torpidity, until they are again called forth by the influence of the vernal sun. Dr. Foster admits that there are several instances on record of their having been found in such situations, clustered together in great numbers, and that, on being brought before the fire, they have revived and flown away. But he thinks that few of the accounts were well authenticated; and that the celebrated John Hunter and Mr. Pearson clearly prove, from various experiments, that these birds cannot continue long under water without being drowned. The Doctor does not deny that swallows have occasionally been found under water; but he attributes their having been found in such situations to mere accident. As it is well known that, towards the latter end of autumn, swallows frequently roost by the sides of lakes and rivers he therefore supposes that a number of these birds had retired to roost on the banks of some shallow and muddy river at low tide; that they had been induced by the cold to creep among the reeds and rushes which might grow in the shallow parts of the river, and that while in that situation, driven into a state of torpidity by the cold, they had been overwhelmed, and perhaps washed into the current by the coming in of the tide. However, Dr. Forster clearly shows, that swallows are birds of passage, and produces the accounts of mariners, who had seen these birds many hundred miles out at sea, and on whose ships

* Literally a marshy place, that absorbs or swallows what comes within its vortex.

they had alighted to rest, almost exhausted with fatigue and hunger.

SCEPTIC.

The word Sceptic is from the Greek σκεπτομαι, *I examine*. Pyrrho was the chief of sceptic philosophers, and was at first, as Apollodorus saith, a painter, then became the hearer of Driso, and at last the disciple of Anaxagoras, whom he followed into India to see the Gymnosophists. He pretended that men did nothing but by custom, that there was neither honesty nor dishonesty, justice nor injustice, good nor evil. He was very solitary, lived to be 90 years old, was highly esteemed in his country, and created Chief Priest. He lived in the time of Alexander the Great, about the year 300 B. C. His followers were called Pyrrhonians, besides which they were named the Ephectics and Aphoretics, but more generally Sceptics,—*i. e.*, men who doubted.

This sect made their chiefest good to consist in a sedateness of mind, exempt from all passions; in regulating their opinions and moderating their passions, which they called Ataxia and Metriopathia; and in suspending their judgment in regard of good or evil, truth or falsehood, which they called Epochi. Sextus Empiricus, who lived in the second century under the Emperor Antonius Pius, wrote ten books against the Mathematicians, or Astrologers, and three of the Pyrrhonian opinion.

SENATOR.

The term Senator, says Maitland, is derived from the Saxon *Senex*, which has a similar meaning to the Saxon word *Ealderman*, alderman, or old man.

SI QUIS.

Si Quis, i. e., "If any one," was the first word of advertisements often published on the doors of St. Paul's Cathedral.

SINGING-BREAD.

Amongst the effects belonging to Sir John Fastolfe, one of the heroes of Agincourt (of which an inventory is given in the *Archæologia*, vol. xxi. p. 238), will be found in the chapel, "One box for syngyng brede, weyng 4 oz." To this item the following note is attached by the late Mr. Amyot: "'Pain à chanter,' *i. e.*, the host or unleavened bread, consecrated by the priest *singing*. In Caxton's *Doctrinal of Sapyence*, there is a direction to the priest, 'that if in the host be any form of flesh, or other form than bread, he might not to use that host, but ought to *sing* again.' In Queen Elizabeth's injunctions it is ordered that the sacramental bread shall be 'of the same fineness and fashion, though somewhat

bigger in compass and thickness, as the usual bread and water heretofore named singing-cakes, which served for the use of the private mass.' It was made into small round cakes, impressed with the cross."—P. 239. Davies, in his *Monuments, &c., of the Church of Durham*, 1593, speaks of an almery near one of the nine altars in that cathedral, "Wherein singing-bread and wine were usually placed, at which the Sacristan caused his servant or scholar daily thereat to deliver singing-bread and wine to those who assisted in the celebration of mass." In Strype's *Life of Archbishop Parker* is given a certificate from the Cathedral of Canterbury, concerning thec onformity to the rites and ceremonies of the church, in which it is stated (*inter alia*), "For the ministering of the communion we use bread appointed by the Queen's Injunctions." A marginal note, referring to the word "bread," repeats what has been quoted, viz., that it was to resemble the singing-cakes formerly used in private masses.—*Notes and Queries*, vol. vi. p. 471.

STATHE.

Stathe, Staid, and *Steed*, are Anglo-Saxon terms, formerly applied to single fixed dwellings, or to places on the banks of rivers, where merchandise was stored up, and at which vessels could lie to receive it. In 1338, the Prior of Tynemouth let for two years, at 40*s.* a year, a plot of ground in Newcastle, upon which sea coal had usually been laid up, and which was at the west end of a house upon the Stathes, which in modern language is, as if one said, upon the Wharf, or upon the Quay.

SURNAMES.

In Additional MSS., British Museum, No. 5805, p. iv., Cole says: "Before surnames were in use, they were forced to distinguish one another by the addition of *Fitz* or *Son*, as John Fitz-John, or John the son of John, or John Johnson, as now in use. This was in the first Edward's time: nay, so late as the reign of Queen Elizabeth, in some places in France they had no surnames, but only Christian names, as the learned Monsieur Menage informs us: 'Il y a environ cent ans, à ce que dit M. Baluze, qu'à Tulle on n'avait que des noms propres, et point de surnoms.'"—*Menagiana*, tom. i., p. 116, edit. 1729. Again, in Cole's MSS., vol. xliii. p 176, relating to a deed of the Priory of Spalding, Cole says: "One observes in this deed several particulars: first, that the Priory used a seal with an image of the Blessed Virgin, together with one of their arms; if possibly they used one of the latter sort so early as this John the Spaniard's time, in the reign, as I conceive, of King Richard I., when arms for the gentry were hardly introduced. Among the witnesses are two Simons chief, one distinguished by his complexion, and called Simon Blondus, or the Fair; the other had no name as yet to distinguish him by, and

therefore only called here 'another Simon.' This occasioned the introduction of surnames, and shows the necessity of them."

TAWDRY.

At the annual fair in the Isle of Ely, called St. Audrey's fair, much ordinary but *showy* lace was usually sold to the country lasses, and St. Audrey's lace soon became proverbial; and from that cause Tawdry, a corruption of St. Audrey, was established as a common expression to denote not only lace, but any other part of the female dress, which was much more gaudy in appearance than warranted by its real quality and value.

TERM.

Term is derived from *Terminus*, the heathen god of boundaries, landmarks, and limits of time. In the early ages of Christianity, the whole year was one continued term for hearing and deciding causes; but subsequently, the daily dispensation of justice was prohibited by canonical authority, that the festival might be kept holy.

Advent and Christmas occasioned the winter vacation; Lent and Easter, the Spring; Pentecost the third; and hay-time and harvest, the long vacation, between Midsummer and Michaelmas. Each term is denominated from the festival day immediately preceding its commencement; hence we learn the term of St. Hilary, Easter, the Holy Trinity, and St. Michael. There are in each term days called *dies in banco* (days in bank), that is, days of appearance in common bench. They are usually about a week from each other, and have reference to some festival. All original writs are returnable on those days, and they are therefore called the *return days*.

TOADY.

Toady, or *Toad-eater*, a vulgar name for a fawning, obsequious sycophant, was first given to a gluttonous parasite, famous for his indiscriminate enjoyment and praise of all viands whatever set before him. To test his powers of stomach and complaisance, one of his patrons had a *toad* cooked and set before him, which he both ate and praised in his usual way.—Ogilvie's *Imperial Dictionary*.

TOMBSTONE.

The compound word Tombstone, which signifies a tablet on which is inscribed the virtues or peculiarities of the deceased, is derived from *toma*, a volume. The hillocks of earth over the majority of graves, originated from the Roman Tumuli, or Mound, which they placed over their dead, and those who are at all versed

in history, are aware that a great many of our artificial hills are the Tumuli of numbers who have been slain in battle.

VOLUME.

Volume is derived from the Latin *volvo*, to roll up, the ancient manner of making up books, as we find, in Cicero's time, the libraries consisted wholly of such rolls.

WALLOON.

The Body Guard of the Spanish monarch, denominated the Walloon Guard, receive their name from the Walloons, a people in the Low Countries, so called. They were famed for making and dyeing fine woollen cloths. The Duke of Alva, who was Governor of the Netherlands for Philip II. of Spain, in order to flatter those whom he ruled, selected a body guard from among the Walloons for the Spanish monarch, and gave it the appellation of the Walloon Guard, or Walloon Guards.

WHOOHE!

Whoohe! a well-known exclamation to stop a team of horses, is derived by a writer in the "*Gentleman's Magazine*," 1799, from the Latin. "The exclamation used by our waggoners when they wish to stop their team for any purpose (an exclamation which it is less difficult to speak than to write, although neither is a task of great facility), is probably a legacy bequeathed us by our Roman ancestors; precisely a translation of the ancient *Ohe!* an interjection strictly confined to bespeaking a *pause*—rendered by our lexicographers, Enough! oh, enough!

WAITS.

The popular name for the music played in our streets on the nights of the Christmas Holidays is thought to be only a corruption of "wake," the common name for a nocturnal solemnity. It has been presumed that Waits in very ancient times meant Watchmen, and that they were minstrels at first attached to the King's Court, who sounded the watch every night, and prevented depredations. "This noun," says Dr. Busby, "has no singular number, and formerly signified hautboys. From the instrument its signification was, after a time, transferred to the performers themselves, who, being in the habit of parading the streets by night with their music, occasioned the name to be applied generally to all musicians who followed a similar practice."

WHIFFLER.

This word, which we so often meet with in Shakspeare's plays, is a term, Mr. Douce says, "undoubtedly borrowed from *whiffle*,

another name for a fife or small flute; for whifflers were originally those who preceded armies or processions, as fifers or pipers: in process of time, the word *whiffler*, which had always been used in the sense of a fifer, came to signify any person who went before in a procession." He observes, that Minshew defines him to be, a club or staff bearer, and that it appears whifflers carried white staves, as in the annual feast of the printers, founders, and ink-makers, as well as in funeral processions, &c.

WARDMOTE.

Wardmote is a compound of the words Ward and Mote, *i. e.*, the Ward Court; for in London parishes are as towns, and wards as hundreds; wherefore the Ward Court resembles that of the Leet in the County: for as the latter derives its authority from the county court, so does the former from that of the Lord Mayor; as is manifest by the annual precept issued by the Lord Mayor to the several Aldermen, for holding their respective Leets for the election of proper offices in each Ward.

WHITE.

White was anciently used as a term of fondling, or endearment. In the *Return from Parnassus*, 1606, Amoretto's page says, "When he returns, I'll tell twenty admirable lies of his hawks; and then I shall be his little rogue, his *white villain*, for a whole week after."—[Act ii., sc. 6.] Doctor Busby used to call his favourite scholars, his *White Boys*. Various other authorities might be cited.

WIFE.

This term, appropriated to a man's better-half, as she is termed, is derived from the Saxon *huswyf*, or housewife—signifying one who has the superintendence of household affairs—*wyf*, or *wyf*, but as it is now spelt wife, implying a matron.

WINE.

This appellation of the "juice of the grape," is derived from the Saxon word *wyn*. October was called *Wyn-monath;* and albeit they had not anciently wines made in Germany, yet in this season had they them from divers countries adjoining.

WITCH.

Witch is derived from the Dutch *witchelen*, which signifies whinnying and neighing like a horse: in a secondary sense, also, to foretell and prophesy; because the Germans, as Tacitus informs us, used to divine and foretell things to come, by the whinnying and neighing of their horses. His words are, *hinnitu et fremitu*.

WAPENTAKE.

There have been several conjectures as to the origin of this word; one of which is, that anciently musters were made of the Armour and Weapons of the inhabitants of every hundred, and from those they could not find sufficient pledges of their good abearing, their *weapons* were *taken* away, and given to others; whence it is said this word is taken. Wilkins, an old writer, says, "In England every man was a soldier, and the county meetings were styled 'wapen-takes,' from the custom of going armed to the assembly, and of touching the spear of the magistrate, to show the readiness of each man for action. Slaves, he says, were not suffered to carry arms about them; the very gift of a weapon conferred freedom. On the other hand, the freeman never stirred abroad without his spear; and laws were actually made to guard against the damages occasioned by the careless bearer."

The word is of Saxon origin, says another authority, the meaning whereof is the same as hundred, a division of a county so called, because the inhabitants *did give up their arms* in token of subjection. With King Alfred the dividing of this kingdom into counties originated, and of giving the government of each county to a sheriff; these were afterwards divided into hundreds (some say from its containing a hundred families, or from its furnishing a hundred able men for the king's wars), of which the constable was the chief officer. These grants were at first made by the king to particular persons, but they are not now held by grant or prescription, their jurisdiction being devolved to the county court; a few of them only excepted, that have been by privilege annexed to the crown, or granted to some great subjects, and still remain in the nature of a franchise.

WINDFALL.

Arvine, in his *Cyclopædia*, gives the following plausible reason for the origin of this term, now in such common use.—"Some of the nobility of England, by the tenure of their estates, were forbidden felling any trees in the forests upon them, the timber being reserved for the use of the royal navy. Such trees as fell without cutting, were the property of the occupant. A tornado was therefore a perfect godsend, in every sense of the word, to those who had occupancy of extensive forests; and the *windfall* was sometimes of very great value."

A TABLE OF THE KINGS AND QUEENS OF ENGLAND.

	Title.	Accss.	Died.	Age.	Length of Reign.
	The House of Normandy.				
William I.	Obtained the Crown by Conquest	1066	1087	60	21
William II.	4th son of Will. I.	1087	1100	43	13
Henry I.	Youngest son of Will. I.	1100	1135	68	35
	The House of Blois.				
Stephen	3d son of Stephen, Earl of Blois, by Adela, 4th daughter of Will. I.	1135	1154	49	19
	The House of Plantagenet.				
Henry II.	Son of Geoffrey Plantagenet, by Matilda, only daughter of Hen. I.	1154	1189	56	35
Richard I.	Eldest surviving son of Hen. II.	1189	1199	41	10
John	6th and youngest son of Hen. II.	1199	1216	49	17
Henry III.	Eldest son of John	1216	1272	66	56
Edward I.	Eldest son of Hen. III.	1272	1307	67	35
Edward II.	Eldest surviving son of Ed. I.	1307	1327	43	20
Edward III.	Eldest son of Ed. II.	1327	1377	65	50
Richard II.	Son of the Black Prince, eld. son of Ed. III.	1377	1400	33	22
	The House of Lancaster.				
Henry IV.	Son of John of Gaunt, 4th son of Ed. III.	1399	1413	46	14
Henry V.	Eldest son of Hen. IV.	1413	1422	34	9
Henry VI.	Only son of Hen. V.	1422	1471	49	39
	The House of York.				
Edward IV.	His grandfather, Richard, was son of Edmund, 5th son of Ed. III.; and his grandmother, Anne, was great-grand-daughter of Lionel, 3d son of Ed. III.	1461	1483	42	22
Edward V.	Eldest son of Ed. IV.	1483	1483	11	0
Richard III.	Younger brother of Ed. IV.	1483	1485	42	2
	The House of Tudor.				
Henry VII.	His father was Edmund, eldest son of Owen Tudor and Queen Catherine, widow of Hen. V.; and his mother was Margaret Beaufort, great grand-daughter of John of Gaunt	1485	1509	52	24
Henry VIII.	Only surviving son of Hen. VII.	1509	1547	55	38
Edward VI.	Son of Hen. VIII. by Jane Seymour	1547	1553	16	6
Mary	Daughter of Hen. VIII. by Cath. of Arrag.	1553	1558	42	5
Elizabeth	Daughter of Hen. VIII. by Anne Boleyn	1558	1603	69	45
	The House of Stuart.				
James I.	Son of Mary Queen of Scots, grand-daughter of James IV. and Margaret, eldest daughter of Hen. VII.	1603	1625	58	22
Charles I.	Only surviving son of James I.	1625	1649	48	24
Interregnum...					
Charles II.	Eldest son of Charles I.	1660	1685	54	25
James II.	Only surviving son of Charles I.	1685	1702	67	3
William III.	Son of Will. of Nassau, by Mary, daughter of Charles I.	1688	1702	51	13
Mary	Eldest daughter of James II.		1694	32	6
Anne	Daughter of James II.	1702	1714	49	12
	The House of Hanover.				
George I.	Eldest son of the Duke of Hanover, by Sophia, daughter of Fred. V., king of Bohemia, and Elizabeth, daughter of James I.	1714	1727	67	13
George II.	Only son of George I.	1727	1760	77	33
George III.	Grandson of George II.	1760	1820	82	60
George IV.	Eldest son of George III.	1820	1830	68	10
William IV.	3d son of George III.	1830	1837	72	7
Victoria	Daughter of Edward, duke of Kent, 4th son of George III.	1837	WHOM GOD PRESERVE.		

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